

# *Archæologia Cambrensis.*

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## CROMLECH AT LLANWNDA, PEMBROKESHIRE.



THE cromlech, of which a view is given above, is placed on a sloping angle of the rock called Carnwna, at a considerable elevation above the level of the surrounding country, and high above the church of the parish: the latter lying from it at no great horizontal distance.

The greatest length of the upper stone, from east to west, is thirteen feet, and from north to south, nine feet seven inches and a half. The height above the ground of the only supporting stone, which is towards the northern end, is four

feet three inches. The superincumbent stone has evidently been moved forward from its original position; and the principal supporting pillar to the north, and the only one upon which it now rests, in front, is much further in than at first, while the end of the upper stone to the south, has, in consequence, declined so as to touch the smaller stones which originally encircled the cistvaen, and which probably were not the old supporters.

I attribute this alteration to the cromlech having been at some former period dug into for the sake of exploring the recess underneath,—which circumstance led me also to be cautious in making any deeper search; but from the quantity of red and black ashes mixed with portions of what seemed to be decomposed burnt bones and small fragments of very rude pottery, which I found at the time in the hollow below, I felt no hesitation in forming a conclusion that it had been a place of interment. The upper side of the incumbent stone is free from all marks of fire, so as to render it doubtful whether it had ever, subsequently, been used for sacrificial purposes. Many displaced large stones are scattered about, some of which probably might have been supporters to the cromlech when first erected; and to the south, nearer the main rock, from which no doubt these were detached portions, there lies one, of dimensions nearly equal to that of the cromlech itself, ready as it were to have been appropriated to a similar purpose.

The stone of which Carnwnda is composed is extremely heavy and solid, and is a species of greenstone or basaltic trap, the common material of this locality.

There is a curious looking stone upon the summit of the ledge of rock to the south east of the cromlech, and overlooking it, which with a little imagination might be converted into a rock idol, and has every appearance of having been placed in its present singular position. It seems quite detached from the main rock, and is seen in the accompanying sketch, which is a view of the cromlech looking south east.

It may be observed that this transition from the use of places for sepulture to that for sacrificial purposes, is to be accounted for inasmuch as it is a received opinion that the graves of heroes, and chief priests of antiquity, were ever held sacred and resorted to upon high occasions: whence

also, in process of time, the subjects of such commemoration became, in the ages of superstition, deified, and might have given rise among the Druids to altar worship. The relic in question is rather interesting, because it proves the fact that churches were frequently founded where such remains existed, probably with a view to do away with the old pagan rites by substituting, upon the same spot, a monument of Christian worship.

JOHN FENTON.

Glynamel, Fishguard,  
July 24th, 1848.

### RHYL MSS.—CELTIC ANTIQUITIES.

#### No. I.

THE following extracts are taken from a MS. volume compiled by the late Rev. J. Llwyd of Caerwys, and have been kindly communicated by Miss Angharad Llwyd. Unfortunately the volume has become damaged by mice at one of the corners, so that some portion of each page is deficient; the hiatus thus formed may, however, in most cases, be easily supplied. It will be found that the contents are of very high interest in elucidating the Celtic Antiquities of Caernarvonshire, inasmuch as a considerable portion of the remains, noticed as extant when this account was drawn up, have been since totally destroyed or removed. This is particularly the case with those mentioned in the first portions of these extracts; but we hope that their publication will induce a more diligent search in the localities indicated, the result of which may be the rescuing of a few *disjecta membra* of remote antiquity from total oblivion.

The MS. purports to consist of notes and extracts taken from another work, the title of which is unfortunately destroyed in great part; and it would be of importance if this work itself could be recovered. At the end of the MS. occurs the following:—“The MS. dated 1772.”

Farrington's m . . . . .
entitled The . . . . .
ties of Snowden . . . . .
an appendix . . . . .
to T. Pennant es . . . . .

- Druidical monum . . . the Eastern cubit . . . which is a foot and g . . . an inch . . .

where there is a crom there is a carnedd, & where there is a carnedd there are pillars and stone coffins, and the rest of their companions & attendants are not far off, viz: pointing or directing pillars, stones of reverence, denudation and others, which constantly and uniformly keep their stated distance from each other, as well as from the principal monument they belong to, especially the low arched stone, which always presents itself within 3 or 4 cubits of an Oval or cromlech.

Page 54 Cae tu hwynt ir Scubor near lal y cafn ferry  
monuments there, opposite  
thin few yards of it a ruin  
by the hedge near Conway,  
an uncouth high direction E

an uncouth high direction E  
dozen yards of it a rang space mark'd  
out by three great stones set on end; within 20 paces, a line  
of almost æquidistant short pillars ranging E. & W., in num-  
ber 13; behind them another series of the like sort, but the  
stones are few. Carnedd, &c., suppos'd to be remov'd near  
the south hedge, two large sepulchral columns, distant 5  
cubits; that next the hedge has hollow or basin on its side,  
capable of containing a quart.

Cae tu hwynt ir afoedd on the right hand of the road leading from Tal y cafn through the Roe to Bwlch y ddaufaen.

Towards the western in inclosing a Druid entrances north & the remains of five a clump of trees 6 diameter 30 cubits

one of them superb and in a perfect state, 3 cubits long, 2½ broad, having a basin on its surface, its inclination to the setting sun, &c. A singular triangular partition within ye cirque. Two pointers or directing pillars stand to the north, the nearest arch'd at top, & within thirty yards of it. No carnedds, &c.

**Llwlyn Llan Gelynnin.**— upon a rising ground above the Church, two tall pillars standing north and south, 50 common paces distant; one a conoid, the other an imperfect

pyramid; within 16 cubits of the first a flat horizontal stone kind of basin on one side and 3 cubits in length and 7 inches transversely on the opposed to be one of their principal vast gibbous object he north, 7 cubits long, in height to the south 4 only." At the distance of 160 paces another pillar flat on one side; 50 paces further on a single upright pillar. The flat gibbous pillar, suppos'd to be one of their stones of Denudation, &c.

**GWDHW GLAS.**—Above Dwygyfylchau, and about a  $\frac{1}{4}$  of a mile from the last mentioned monuments, appear vast numbers of carnedds, &c., one large, with an erect column in its center, call'd Maen y prenvol or Coffin Pillar; to the west stands Maen y campiau, resembling a large stone settle, in length 11 cubits, in height 3; on the right hand pass another stone seat in 1 2 cubits; about 30 piers cirque 34 cubits in of it a prodigious ca two small ones. Tow a noble Elliptical Oval with a strong mound or 3 or 4 yards broad. The height and bulk of the stones differ greatly, as do their distance from each other; the entrance towards the south, &c. The diameter of this colonade from E. to W. is 45 cubits, from N. to S. 43. N.B. The stones seem to be 12 in number; 3 cubits to the north of it, the short solitary stone, arch'd at top, appears, only 1 cubit high. Further westward, on the brow of the hill, a spot abounding with the remains of cromlechs, carnedds, kistvaens, &c. A winding hippodrome, or Druid course, runs here, and seems to terminate at two large stone pillars, in a place

Rhos Llanfair, where several pillars, &c., appear. Opposite this range of large & small author supposes racing at funeral obsequies.

**BWLCH Y DDAUFAEN MONUMENTS.**—At the top of the ascent, as you go from tal y cafn, stands a house call'd Bwarth; Qu. an, from Beirdd, as its situation is in a Druid grove; in a hedge row, a bow-shot from the house, stands Llech yr ast, in length 5 cubits, in breadth 4 &  $\frac{1}{2}$ , supported by five pillars, 2 taller than the rest, which gives it an inclination to the north; a fine prospect from hence. Further on, vast numbers of foundations of carneddau, &c.; on the left hand, opposite to them, a tall slender pillar, which he calls maen-gwyddog, 4 cubits &  $\frac{1}{2}$  high: maen hir, between this and

the mountain Gwaen y Penn, Qu. an  
stands pillar, 5 cubits high, penance; in it  
of pebbles supposes this to be a pl ament.  
After entering the on the left hand appears an  
oblong square, distinguish'd by short upright stones. The  
author judges this a proper situation for their Kerrig  
Brudyn, or astronomy schools. Several large carneddau  
hereabouts; one having a stone coffin in its skirts, compos'd  
of seven shivers, without a lid, of the make of our present  
coffins, five feet or more in length; on the right hand of  
this an Oval and some ruined carneddau; the entrance  
S. W., nearly facing the largest of the two columns of  
Bwlch y ddaufaen. The road passes between them; that to  
the left the largest, being a conic figure 8 or 9 cubits high;  
that to the right has age of corresponding pillars,  
pointing A carnedd, about 10 paces  
pillar, with a kistvaen slabs, & 4 feet long in  
cover, remov'd, &c.

towards Aber several nedds,  
one with a kistvaen in its center, the lid rais'd, half open.  
Further on the right hand appears a serpentine course, near  
 $\frac{1}{4}$  of mile long, studded with low conic stones; on each side  
of it several large barrows. The author supposes this to be  
entituled to the name Dracontia, a kind of temples of a ser-  
pentine make, mentioned by Dr. Stukeley. On the left hand  
a spacious Oval, studded with pillars along its circum-  
ference, and guarded with a strong entrenchment; it is 64  
paces diameter one way and 60 the other. Between this  
Oval and the gate that leads to Aber appears a cirque, in  
which there is a cromlech and the ruins of several carnedds.

**LLANDDEINIOLAN.**—On the summit of from  
the church above Fachell, stands an orb  
stone, which, by the pick'd axes its center, seems to have  
been a maen sigl; it is now off its axis. In a meadow be-  
low it, eastward, several lonely detach'd stones, one a low  
flat arch'd stone at the distance of 60 paces on a rising.  
In the way to pont Llan Rûg stand several single  
and double pillars, &c.; at the entrance of the way to a  
house call'd Cefn stand two observable columns, which now  
serve for gate posts. In the field adjoining stands on end a  
single flat short stone, 30 paces distant from other larger  
ones, close set together; on the other side of the hedge, in a

large moorish meadow, stands a grand spacious ellipsis or Oval Temple, studded pillars along its it. A Druid grove On a farm call'd Adan stands a perfect quadrangle, guarded by a strong entrenchment, near 5 cubits thick, every one of its sides ornamented with columns of different forms & sizes; to the east it hath three wide entrances, and to the west one; each side is 37 paces long. The area divided into several apartments; the entrance into one of the largest is to the north; into the other, towards the east, the apartments are strongly mounded, and 17 cubits long "and 2 cubits in depth;" 2 obelisks, one in the south angle, the other in the west, about 2 cubits in length. To the south stood a large pillar in 1762, now fallen, 3 cubits long, suppos'd to represent Mercury. The author supposes this square to have been a Gym or Druid accademy several barrows stood to the no

Sr Deiniolan suppos famous she founded Llanddeniolan. Brychan Brecheinog the daughters of the 600,

**LLANBERIS.**—In a rugged defile or pass, two monstrous slabs or shivers, call'd Cromlechau: one contains a space underneath, sufficient to admit 20 persons to dine under it, &c. Since the country people have lodged their turf under it, the hollow underneath is no more than a yard & few inches high; before that, the tallest man could stand upright in it. About 70 years ago, one Katharine Cromlech, with her herds, sheep and goats, whom she used to by their names liv'd under nes was 114 yards & 4 feet, 5 feet." cromlechau are no other than huge fragments fallen from the craggy front of Glyder, accidentally resting upon others that fell before them. J. Ll.

The author says that above these stands a prominent rock & a fortification call'd Dinas y Gromlech. To the east of these, his correspondents from Llanberis (as he informs us) gives an account of a cave & a cwm, call'd Ogof y nad oer & Cwm y nad oer, & says that a canibal robber inhabited there in old times, which gave rise to the appellation. But the author supposes that some Druid recluse inhabited there

anciently, and that the place should be denominated Ogo<sup>y</sup>  
nadroed Cwm y nadroedd, from the opinio<sup>n</sup> Druids had  
of those reptiles on to speak of huge carn-

ting of some hundred w<sup>t</sup> of pebbles, & that  
their ru<sup>s</sup> one of them he inform<sup>t</sup> to this day  
Carnedd Llewelyn; another Carnedd Ddafydd; a third,  
dignified by the name of Carnedd y Wyddfa. The two  
others, he says, have no particular names but Carnedds.

“Risum teneatis amici.” J. LL.

At Orphwysfa, he says, a number of barrows are to be  
seen, much injur'd by time: & Toland, in his *History of the  
Druids*, is quoted, mentioning a cromlech in Poitiers, 60 feet  
in circumference, &c. N.B. The author does not seem to  
believe him. Herman Moll quoted, saying, that there is a  
cromlech in Cefn Bryn in Gower, Glamorganshire.

about 20 ton weight supported by 6 or  
nes ab<sup>t</sup> 4 feet high it is call'd stone, &c.

n Beblig Monum<sup>ts</sup> eini Herion,  
in Maes y Muriau farm, two high pillars there distant  
from each other 5 cubits “in the skirts of a prodigious big  
barrow;” one upright, the other mov'd out of its place. Not  
a few of the pebbles of the Garnedd carried off to the ad-  
joining fences. The short flat coped stone, the usual com-  
panion of most Druid structures, as the author frequently  
affirms, stands on one side of them. In times past abund-  
ance of barrows & other erections upon this farm, now  
marr'd and demolished. Castell Rhidyn, a square entrench-  
ment on Castell mai farm. Castell mai deriv'd from mai or  
vai, the name of a river; Rhidyn deriv'd from rhi, a lord, and  
din, a fortified place. Here are the remains of several

one with a central pillar cromlechs, the 1st,  
8 cubits two, 4 cubits in length

supporters which are still The flat  
arch'd stone accompanies these monuments. In the mead-  
ow adjoining Castellmai are several short stones in various  
positions, which might be associates to the monuments of  
Rhidyn, &c.

THE MONUM<sup>TS</sup> OF RHOS LLANFAGLAN, IN THE LORDSHIP  
OF CASTELLMAI.—This place being near Segontium, like  
Mantua, “nimium vicina Cremonae,” its ancient structures  
suffer'd much from the vindictive rage of its military neigh-  
bourhood. Yet there remains a square entrenchment,

which included in the Druid age two cromlechs several carneddys, in one of which Maen y prenvol stood. The two stones of the cromlechau are

the entrance of a pinfold

the largest 3 cubits &  $\frac{1}{2}$

2 &  $\frac{1}{2}$  over in the widest part, whose three supporters are still standing, the western higher than the other two, to give it an inclination to the rising sun. To the north of these, within 3 cubits, the low arch'd stone makes its appearance. The other table-stone is not so large, & its bearers are taken away: & eastward of this entrenchment, in an inclosure, stood a vast large carnedd, and several lonely pillars. To the west, are 2 or 3 houses, and under a garden hedge, an uncouth upright pillar, in height between 3 & 4 cubits, but without a name. Other imperfect monuments, in this common, such as a cromlech, in ruins, near the corner of an inclosure belonging to a farm call'd Yr hen Efel, the covers stone remov'd 2 of the supp standing, at the

distan paces stands a directing

The author supposes the a Druid course, visible on the left hand from a half circle of large rude stones under the boundary hedge of Tyddyn y Clochydd, running in a straight line northwards, through Plas Isaf ground, mark'd out by several stone pillars, and continuing its course by several large barrows to Morva Hallt, where there seem to be 2 or 3 garneddys hir, or arch-druid burying place, as the author supposes. Some gentleman wanted to open that near the mouth of the upper road to Caernarvon, by way of experiments. There is another nondescript in this Rhôs, being a structure in form of a horse shoe, with an entrance near

ard in breadth; it is only 2 yards

ameter. What induced the to take it for a Druid struct than a sheep pen is its surrounded with a mound of earth & stone two yards in thickness.

## ANTIQUITATES PAROCHIALES.

### No. XI.

#### MYFYRION.

ANTIQUUM nomen Myfyr, vel plurali THE old name Myfyr, or, as it is in numero Myfyrion, a memorandi vel the plural number, Myfyrion, may be

memoriter recolendi locis abditisque recessibus, Druidibus olim pergratis, derivari non renuit. Apud Cerrig-y-Druidion in agro Denbighensi, non ita procul abhinc, locus bene notus est, quem vocant Dyffryn Myfyr, i.e. valleculum contemplationis. In coemeteriis apud nos quedam cellulæ vel super ossa sacra, reliquiasque sanctorum claustra, ut Llaniestyn in Llun, alibi, vulgo Myfyr innotescunt. Myfyr in nostra et Hibernica lingua idem cum memoria est, uti Philologi norunt nostri. Haec villa, una cum precedente in Extentatum Regis tum Episcopi nullam prorsus obtinuit mentionem, et licet villa de Gwydryn a quibusdam temere ascribatur, eis a me ea in re obviam eatur oportet, quia Extentam Regiam, cui maxima ratione locorum (etsi non eadem semper ratione temporis) debetur auctoritas, expresse Evanum ap Llywelyn cum hoc suo praedium de Myfyrion, ubi vitam egit, in villa de Porthamel collocasse res certissima est, nec dubitandi locum admittit. Haec villa sua antiquâ solum familiâ celebris, quæ a Caducano secundo Lovarchi Monensis Satrapæ filio originem produxit, masculis enim ea dicto Evano defientibus, filia sui fratris Iorwerthi Vaughan nomine Wenlliana, hæres conscripta, Evanum ap Ednyfed ap Griffith, Yarddiriano stemmate ortum, nuptiis sibi consociavit, ex quo, clypeo Yarddiriano insigniti invicem successerunt masculi cognomine ut plurimum Prytherchiano ad Godfredum usque Richardi Prytherch Cestrensis Justiciarri filium, cuius unica filia Dom. Martha Prytherch, hæresque, consanguineo suo Dom. Pierceo Lloyd de Lligwy Armigero nupta est, ex quo jam (clypeo Gweridiano munitus) Dom. Pierceus Lloyd utramque conjunxit domum, remque hæredii plurimum adauxit.

derived from those secluded retreats which the Druids formerly delighted to frequent, for the purpose of meditation, or of inward recollection. At Cerrig-y-Druidion, in the county of Denbigh, not far from hence, there is a place well known which they call Dyffryn Myfyr, that is, "The Vale of Contemplation." In our burial places there are certain cells or cloisters over the sacred bones or relics of the saints, as at Llaniestyn in Llyn, and elsewhere, which are commonly known by the name of "Myfyr." The word Myfyr, both in our own and in the Irish language, means meditation, as our philologists know. This township, as well as the preceding one, is not at all mentioned either in the Royal or Episcopal Extent; and though it is by some persons unthinkingly referred to the township of Gwydryn, I must differ from them in this matter, because it is a very certain fact, and one which admits of no doubt, that the Royal Extent, to which the greatest authority is due in point of place, (though not always in point of time,) has expressly placed Evan ap Llywelyn, with his farm of Myfyrion, where he lived, in the township of Porthamel. This township is celebrated only for its ancient family, which derived its origin from Cadwgan, second son of the chieftain Llywarch Mon, for on failure of male issue to the said Evan, a daughter of his brother Iorwerth Vaughan, Gwenlian by name, being appointed his heir, married Evan ap Ednyfed ap Gruffydd, of the stock of Yarddur, whose male descendants, for the most part of the name of Prydderch, succeeded in their turns to the illustrious shield of Yarddur, down to Godfrey son of Richard Prydderch, Justiciary of Chester. His only daughter and heiress, Miss Martha Prydderch, married her cousin Pierce Lloyd of Lligwy, Esq., whereby Pierce Lloyd (strengthened by the shield of Gwydd) joined the two houses, and acquired a very large estate.

Inter hanc domum et Bodowyr ultime dictam, miranda certe, et nullis aut loci aut temporis exemplis confenda matrimonialis conjunctio, nexibus complicatis et veluti decussatis, non ita pridem contigit, quam hoc sequenti schemate ob oculos ponam:—

Between this house and Bodowyr, just mentioned, there was certainly a wonderful and unprecedented matrimonial alliance, of complicated and as it were of cross-wise knots, which I shall exhibit in the following scheme:—

## INTRICATE MARRIAGES.

## BODOWYR.

Meredydd ap Rhys = Catherine Owen ap Meirig, widow  
died.

Rowland, son of  
Catharine

Eva, daughter of Catherine.

## MYFYRION.

Rhydderch ap Dafydd, widower = Martha verch William Gryffudd,  
died.

Richard, son of Rhydderch.  
Agnes, daughter  
of Rhydderch.

*Joined by a so<sup>n</sup> cond marriage*

*Joined by a so<sup>n</sup> cond marriage*

In hoc cognationis Paradoxo si Hymeneo forsan vix Deo adeo implexæ Veneres sanguinumque contractus, nisi eorum qui prius inierant, placuerint. An matris Catherine cum filio Ricardo connubium primo initum contigerat, non habeo quod dicam: hoc tantum decernas velim, utpote huic materno thoro Deus equidem numerosa prole benedixit, cum filiae utriusque juvenes sterilescant. De hac cognitione Dom. Edwardus Trevor de Brynkinallt in agro Denbighensi, Eques auratus (cujus mater filia erat Richardi in hoc scheme, filii ex Catharina matre) Epitaphium quondam ad sepulchrum hujus Eveæ contexuit, quæ avi sui uxor decesserat, viz.—

In this paradoxical marriage of relations, if it may be called marriage, perhaps such interwoven loves and mixture of blood, except in the case of those who were married before, scarcely pleased God. Whether the marriage of Catherine the mother, with Richard the son, was the first contracted, I know not; but this I wish you to observe, that God blessed this maternal bed with a numerous offspring, whilst her daughter's two sons were both childless. Concerning this relationship, Sir Edward Trevor of Brynkinallt, in the county of Denbigh, Knight, (whose mother was the daughter of Richard in the above scheme, son of Catherine his mother,) wrote an epitaph for the tomb of Eve, who was his grandfather's wife, thus,—

"Here lies by name the world's mother,  
By nature my aunt, sister to my mother;  
By law my grandmother, mother to my mother,  
My great-grandmother, mother to my grandmother:  
All this may be without breach of consanguinity."

Hæc Eva Dom. Edward Trevor materterta erat, quippe quæ soror (soror uterina) matris erat: ex affinitate, avia quia avo, i.e. patris patri, secundis nuptiis, uxor: et proavia, quia primo proavo suo Rhyddercho ap David nupsit. Catherina ex primo conjugे (Meredydd ap Rhys) filia erat: ex affinitate socrus, quia secundi sui conjugis (N.B., Rhydderch ap David pater fuit Richardi ap Rhydderch) patri confarreata Richardo Prytherch in hoc schemate filio, ac neverca ac privigna fuit Rowlando Meredydd natura soror, affinitate socrus. Quid plura: ad hæc consanguinitatis et affinitatis anomala haud ulla reor nobis occurserunt exempla. Justiniana vero et Canonistarum placita, etsi permultis scatent instantiis, huic profecto prorsus obmutescunt.

Hæc villa duobus jam constat alodiis, unum vocatum Myfyrion Ucha, ubi Prytherchiani Lares plurimis vigerunt annis: jampridem ad Llanidan, ubi jam emicant, transierunt, alterum Myfyrion Issa, olim Bodwyrianæ domus praedium: nunc vero Dom. Wilhelmo Owen de Talybont divenditum, qui nunc eam terram possidet. Tota hec villa glebae humidule enutriendis ac saginandis pecoribus idoneæ succumbit, Cereri hand prodige arrisura est: sed siccioribus annis, sudoque cælo, avenam secale cum modico hordeo uberiorum profundit: feeno maxime locuples, quippe quæ pratis undique viridianibus et aquarum rivulis per opportune obsidetur.

This Eve was Sir Edward Trevor's aunt, inasmuch as she was his mother's own sister; by affinity she was his grandmother, because by a second marriage she became the wife of his grandfather, his father's father; and she was his great-grandmother, because she first married his great-grandfather, Rhydderch ap Davydd. Catherine was her daughter by her first husband, (Meredydd ap Rhys); by affinity she was his mother-in-law, since she was married to Richard Prydderch, the son in the pedigree, who was the father of her second husband: (be it observed, Rhydderch ap Davydd was the father of Richard ap Rhydderch,) and she was his step-mother and daughter-in-law, being sister by nature, and mother-in-law by affinity, to Rowland Meredydd. But why should I say more? I do not suppose that any such anomalous examples of consanguinity and affinity as this are to be met with. The Justinian and Canon laws, although they abound with many instances, are perfectly silent on this point.

The township at present consists of two allodies or manors, one called Myfyrion Ucha, where the Pryderch family flourished for many years: they long since removed to Llanidan, where they still glitter. The other is Myfyrion Issa, formerly the inheritance of the Bodwyrian family; but it is now sold in allotments to Mr. William Owen of Talybont, who at present possesses that property. The whole township is covered with a somewhat moist soil, favourable for feeding and fattening cattle, but it is not over advantageous for corn; though in dry seasons, with a cloudless sky, it produces oats and rye in abundance, with a moderate supply of barley: it is very rich however in hay, being conveniently surrounded on every side by green meadows and streams of water.

## TRE WYDRYN.

HAC villa perantiquum nomem præ se fert, et præter insulam Avaloniam, quam Malmsburiensis<sup>1</sup> e vetustissimo scripto Ynys Wydryn dictam asserit, mihi audienti vel legenti non alterum locum ejus nominis reperire contigerit. Insula hæc Ynys Wydryn a Malmsburiensi sybis rubis et paludibus circumdata describitur: ideoque a Gwydd-ddrain (si ita augurari me paterer) i.e. a spineto vel rubeto, quasi locum spinis et rubis insigniter circumseptum, hac villam nomen obtinuisse, talesque locos, (vel lucos potius) Druidibus, qui hic olim lucos et nemora colebant, maxime arrisisse, quis inficias ibit? et qui inde nomen villæ donare quibant: Gwydd-fryn, i.e. collis conspicuus huic loco, fator, exquisitus quadrat; nec abludit Gwydd-drem, hoc est, jugum conspicuum: sed cum videam Avaloniam, quæ in loco humili et in conspicuo sita est, in illis vetustissimis temporibus, Gwyddrin ipsissimo cum nostra villa sono, vocatam fuisse, et Latine Avaloniam ab afalau plusquam fortassis, i.e. spinetorum fructibus, ut in nostra verbum afal latius accipitur. Afallau enim et afalau, eunddrain (grossulæ) a nobis inter spiniferos dicuntur, nec moror quod veteres Angli a nescio quo vitro Glassenburiam hallucinati ducebant: his inquam vel leviter perpensis, non possum (cum peritorum venia) non has rejicere, et ad illam a spineto originem hoc nomen deducendum referre: unicuique interim in his spinosis antiquitatibus, sua ut lubet sententia intemerater relinquatur, ad Extentam accedo.

## TRE WYDRYN.

THIS township is known by an ancient name, and besides the island of Avallon, which Malmsbury asserts, on the authority of a very old document, to have been called Ynys Wydryn, I never heard or read of any other place bearing that name. This island, Ynys Wydryn, is described by Malmsbury to have been surrounded by trees, bushes, and marshes: who then will deny that the township in question obtained its name from Gwydd-ddrain, (if I may be allowed to conjecture) that is, "Thorny and Briery," as being a place eminently fenced around by thorns and briars, and that such places (or groves rather) were favourite resorts of the Druids, who formerly used to worship groves and forests here, and hence might give its name to the township? Gwyddfryn, that is, "The Conspicuous Hill," I confess, agrees admirably with the character of the place; nor is Gwydd-drem, [q. drum?] that is "The Conspicuous Ridge," unsuitable to it. But when I find that Avallon, which lies in a low and conspicuous situation, was called in those early times Gwyddrin, exactly as this township is pronounced, and that it was moreover called in Latin, Avallon, from "afalau" perhaps, that is, "the fruit of thorns," as the word "afal" has rather a wide signification in our language; for "eurddrain" (berries) are called "afallau" and "afalau" by our thorn-gatherers: and I have no doubt but that the ancient Saxons, somehow or other, formed the word Glastonbury from "vitrum" (gwydr) glass, by mistake. Having thus briefly considered these things, I cannot (with all deference to more skilful men,) but regret the latter etymologies, and derive the name from a thorny bush. In the meanwhile let each, in these thorny anti-

<sup>1</sup> Vide Spelman. Vetus illud scriptum erat Melkini aut Patricii.

In Extenta Regis villa hæc sex allodiis reperitur distaminata. Allodium primum, vulgo Wele Llywelyn ap Llowarch, quod tunc temporis Evanus ap Iorwerth ap Ednyfed cum aliis cohaeredibus suis tenuerunt, indeque quotannis fisco regio octo solidos et octo denarios pro redditu solvebant. Secundum allodium vocatum est Wele Howel ap Llowarch, quod David ap Meredydd Voel, Llewelyn ap Adda ap Meredydd, aliquie cohaeredes occupabant, et quolibet anno Dom. Regi 8s. 8d. pro suis terris persolvere tenebantur. Tertium allodium dictum fuit Wele Davydd ap Tegerin, quod Cynricus ap Wenllian verch Davydd, solus tenuit, reddens inde Dom. Regi quolibet anno 8s. 8d. Quartum allodium vocatum est Wele Eneas ap Idris, quod Evanus ap Iorwerth Vychan solus tenuit, et pro annuo redditu 16 solvebat solidos. Quintum allodium tunc escheta Dom. Regis erat quod vocabatur Wele Cynric ap Tegerin, de quo quid valuerat in Extentæ rotulis interseri prætermisso est, quia nemo inde tenens illic conscriptus occurrebat. Sextum allodium fuit Wele Madoc ap Cyfnerth, quod Bledinus ap Davydd ap Howel solus tenuit, reddens inde Dom. Regi quolibet anno 7s. 4d. Omnes tenentes in hac villa sectam ad comitatum et hundredum exsolvere, pro quolibet relevio decem solidos, totidemque pro quilibet ambro reddere, opusque manerii de Rhosir facere, cursusque stalonis et rhaglotti subire consueverunt.

In hac villa ecclesia sancti Aidani, in loco maxime ameno, prope mare sedet: fabrica quidem, præ antiquo construendi ritu, nec parca nec inelegans, cui nova ducentis plus minus elapsis annis ecclesia veteri intercolumnii unita, adjecta est. Sub altari

quities, retain his own opinion inviolate, whilst I proceed to the Extent.

In the Royal Extent, this township appears to have been divided into six allodies. The first allody was commonly called Wele Llywelyn ap Llowarch, which at that time was held by Evan ap Iorwerth ap Ednyfed, with other co-heirs, who paid into the royal treasury the annual rent of eight shillings and eight pence. The second allody was named Wele Howel ap Llowarch, and was held by Dafydd ap Meredydd Voel, Llewelyn ap Adda ap Meredydd, and other co-heirs, who were bound to pay yearly to the king, for their land, the sum of eight shillings and eight pence. The third allody was called Wele Davydd ap Tegerin, which Cynrig ap Gwenllian verch Davydd alone held, on payment of eight shillings and eight pence yearly to the king. The fourth allody was called Wele Eneas ap Idris, which Evan ap Iorwerth Vychan alone held, paying annual rent to the amount of sixteen shillings. The fifth allody was then an escheat of the king, and was called Wele Cynrig ap Tegerin: its value is not inserted in the rolls of the Extent, because there was no tenant then appointed. The sixth allody was Wele Madog ap Cyfnerth, which Bleddyn ap Davydd ap Howel held alone, paying for it to the king the annual rent of seven shilling and four pence. All the tenants in the township were wont to perform their suit at the courts of the county and hundred, to pay ten shillings for every relief, and as much for every ambr, and to do the work of the manor of Rhosir, and to undergo their courses of stalonage and rhaglot.

In this township is situated the church of St. Aidan, in a most delightful spot near the sea-side: the fabric, indeed, considering the old style of building, is neither small nor inelegant; and a new church has, about two hundred years ago, been

hic non ita pridem capsula lapidea reliquiis sacris onusta, cum aptato operculo ejusdem lapidis, cumque tribus ad latus ostiolis, desuper forniciatis, e cotariæ genere blande et concinne formata, eruebatur, quæ jam omnibus visenda suo loco deposita est.

Hic etiam ille lapis lumbi, vulgo Maen Morddwyd, a Giraldo Cambrensi mire et copiose decantatus in hujus cemiterij vallo locum sibi elongo a retro tempore obtinuit; exindeque his nuperis annis quo nescio papicola, vel qua inscia manu (nulla ut olim renitente virtute, quæ tunc penitus elanguit aut vetustate evapovavit) nullo sane loci dispendio, nec illi qui eripuit emolumento, eruptus et deportatus fuit. Huic ecclesiæ ad limina pene adstant nobiles sedes Dom. Piercei Lloyd, illius meritissime patroni, quas indies laudabili sumptu ampliores facit et condecorat. Pertenuit hic olim erat tuguriolum quod cellariam a vendita cerevisia usque nuper vulgus hominum vocitabat, in qua tamen Richardus Prytherch, ante memoratus vir ille, ad loca deligenda ac colenda genio clarus, suam sedem mansionemque fixit. Hic ille Justiciarius Prytherch frequens audiit suo ævo arbustorum arborumque longe celeberrimus cultor, placidissimæ habitationis tranquillæque vite exordia consenuit; hic seris nepotibus suis fagos, pinus, castaneas, fraxinos, sycamores, obambulationibus umbracula conspergentes seminavit ordineque dispositus: hic circumquaque agellos vivis sepibus arboribusque seriatim consistitis, ad usum ornatumque munivit; hic vivariolum ad mare non longe protensum, sed lætum et jucundum ambulacris ibidem ad nitrosiorem e pelago auram imbibendam et ad oculos terræ marisque delicis oblectandos instruxit; hic illie, solem meridianum versus, floretis frutetis et amenissimis viridariis locum adornata.

added, being attached to the old by means of intercolumniations. Not long since, a stone chest, full of sacred reliques, with a fitting lid of the same stone, and with three small openings at the side, arched above, of the whetstone kind, well and carefully shaped, was dug out from beneath the altar: it is now deposited in its proper place, and may be seen by everybody.

Here also, in the church-yard wall, the thigh stone, commonly called Maen Morddwydd, which has been so curiously and largely described by Giraldus Cambrensis, obtained a place for itself a long time ago; but of late years it was pulled off and carried away, either by some papist or other, or by some ignorant person, (its miraculous virtue not displaying itself as formerly, having entirely languished or exhausted itself by age,) with no loss indeed to the place, nor any gain to him who took it away. Close by the church, stands the noble mansion of Pierce Lloyd, Esq., its most worthy patron, who is continually enlarging and ornamenting his residence at a very considerable expence. Formerly, there was a very small cottage here, which the common people, until lately, used to call the "Cellar," from its being a place where ale was sold: it was there that the before-mentioned Richard Prydderch, a man of excellent taste in the selection and laying out of places, fixed his seat and residence. Justice Prydderch, who was commonly considered by far the most celebrated planter of trees and groves of any in his time, laid the foundations here of a most pleasant habitation and quiet life, and set and laid out for his posterity shady beech trees, pines, chesnuts, ash trees, and sycamores: he fenced the grounds on every side with quick-sets, and trees set in rows, both for use and ornament: he laid out a park in the direction of the sea, with beautiful

vit, murisque elaborato saxo undique convallavit. Hæc omnia præsagus avus florentiori fortuna fas credere ut tantum limina præstereret; ita est vere præsagijt. Pronepos enim qui veneres loci apprime gusta- verat in re agraria cum multis superans parasangis, illecebris loci affectus, hic opes suas humanissime profundit, domumque hanc præ aliis, quas passim habet, ædibus ac sedibus impen- sius colit et exornavit.

and pleasant avenues, where one might inhale the briny breeze of the ocean, and cheer the eye with the delights of sea and land: here and there he ornamented the place, southwards, with gardens, orchards, and most delightful *ever-green enclosures*, [q. green-houses?] and surrounded it with walls of wrought stone. We may believe that the old man accomplished all these things as mere commencements, presaging a wealthier fortune. And he presaged truly; for his great-grandson, who had deeply tasted the delights of the place, surpassing him in landed property by many miles, drawn by the enchantments of the spot, expends his wealth here most liberally, and improves and adorns the house in a more costly manner than all the seats which he possesses elsewhere.

Another family, of a more ancient fame in this township, has been long stationed at Carreg Wydryn, and, when our nation had adopted surnames after the manner of the English, was known by the name of Meredydd, from Meredydd ap John ap Rhys. Heralds, of no mean reputation, used to consider this house to have sprung from the Myfyrian family, namely, from Einion ap Iorwerth Vychan of Myfyrian: but neither the property nor times accord with this origin. The said Iorwerth of Myfyrian, appointed Gwenllian his sole heiress: moreover, in the Royal Extent, which was compiled shortly before this time, there is no tenant from the Myfyrian township registered: but the Extent mentions another Einion ap Iorwerth Vychan, who was then tenant of the adjoining land, namely, Wele Eneas of Idris. It therefore seems to me very likely that this slight error arose from the sameness of names,—a mistake to which heralds were very liable. From whatever stock that Einion derived his own origin, he left his son Madog as his heir in this house. That Madog appointed

Altera in hac villa antiquioris notæ familia ad Carreg-wydryn diu conse- dit, quæ cum gens nostra ad Anglo- rum morem cognomina gentilitia ca- pesserit a Meredutho ap John ap Rhys, Mereduthiana internoscebatur; e familia Myfyriana hanc domum subortam, facieles non infimi nominis autumabant, scil. ex Eneano ap Jor- werth Vychan de Myfyrian; sed huic ortui nec res nec tempora con- sentiunt, ad rem quod attinet. Jor- werthus ille de Myfyrian solam Wen- llianam constituit hæredem: imo in Extenta Regia, quæ paulo ante hoc tempus compaginata erat, nullus ex Myfyriana villa in hac tenens conscriptus est; Extenta vero alterius Eneani ap Jorwerth Vychan meminit, qui terra proxime adjacentis, scil. Wele Eneas ap Idris, tunc tenens erat: ideoque ex hoc homonymiae fuco, hunc leviusculum errorem natum, mihi veresimile videtur, res fa- cialibus non insolens. Eneanus ille, a quacunque prospasia suam originem duxit, in hac domo hæredem Madocum reliquit filium; ille Madocus unicam filiam nomine Leucam alias Leucy hæredem constituit, quæ Theodo- roro ap Llewelyn de Nant y Bwbach

in parochia de Llanrhyddlad nupta est. Ab hoc Theodoro, Rhesus, Johannes, Mereduthus, Thos. Mauritius sibi invicem in hoc hæredio liberi successore tenentes. Mauritius hic inter tres filias, viz. Martham, Dorotheam, et Leuceam suas terras reliquit. Martha Evano Wynne de Llanedwen, Dorothea Edwardo Owen de Wrachddu, et Lucea Wilhelmo Lloyd de Llandrygarn nuptæ sunt. Luceæ filius Johannes Lloyd hanc domum, partibus aliis venditis aut abalienatis, jam solus possidet. Domus hæc de Carreg Wydryn, non ex illo Eneano ap Jorwerth Vychan aut ex alia gente, multum post huic familiæ accrevit ut chartulis infra patet.

his only daughter Leuca, alias Leucy, [q. Lucy?] as his heiress, who married Theodore ap Llewelyn of Nant-y-Bwbach, in the parish of Llanrhyddlad. After Theodore, his sons Rhys, John, Meredydd, Thomas, and Morris, succeeded, in their turns, as free tenants in the inheritance. Morris left his land amongst his three daughters, Martha, Dorothy, and Leuca. Martha was married to Evan Wynne of Llanedwen; Dorothy, to Edward Owen of Wrach Ddu; and Leuca, to William Lloyd of Llandrygarn. John Lloyd, son of Leuca, is now the sole proprietor of the house, though some portions of the estate have been sold, or alienated. The house of Carreg Wydryn did not come to this family from Einion ap Iorwerth Vychan, nor from any tribe long after, as will appear from the subjoined charters.

Altera ibidem in hac villa sedes olim appellata Gelli Wydryn nunc Mauriti Rowland est. Hæc fuit Wele Æneas ap Idris, domusque mansionalis ultime dictæ familie, ante accessionem domus de Carreg Wydryn, et ubi, ut ex chartulis habeo, supradictus Evanus ddu ap Jorwerth, (circa annum 1333) mansionem fixerit. Familia hæc de Gelli Wydryn, etsi jam exilis et vix nota, suo in loco tamen satis antiqua, terras quasdem in Bryn-gwyn illius hæredes non ita pridem tenuerunt, que Dom. Galfrido Williams de Pentir in agro Arvonensi impignoratae, et qua jam pecunias ipsi non numeratis, Dom. Wilhelmi Williams ejusdem Galfridi filii e re sunt. Proxima est Gorsedd Wydryn. Hæc terra Bodewyrianæ familiæ aliquando post extentam Regis confectam accrevisse reperitur, quam duobus a retro seculis, Rhesus ap Howell ap Rhys de Bodowyr suo filio Davidi Lloyd vicario de Llanidan, natu minori, pro sorte dedit. Ille David Lloyd ap Rhys de Gorsedd Wydryn hanc terram Owino filio reliquit; Owinus Hugoni; Hugo Wilhelmus; Ludovico invicem

The other seat in the township, which was formerly called Gelli Wydryn, belongs now to Morris Rowland. This was Wele Æneas ap Idris, and the residence of the last-named family prior to the accession of the house of Carreg Wydryn, and where, as I find in the charters, the before-mentioned Evan Ddu ap Jorwerth (about A.D. 1333), had fixed his habitation. This family of Gelli Wydryn, though now of small condition and scarcely known, yet was in its own place sufficiently ancient, and its heirs, not long ago, held certain lands in Bryn-gwyn, which were mortgaged over to Mr. Galfrid Williams of Pentir; and which, as the money was not paid, is now the property of Mr. William Williams, son of the said Galfrid. Adjoining, is Gorsedd Wydryn. This land is found, sometime after the compilation of the Extent, to have gone to the family of Bodowyr, and two centuries ago, it was given by Rhys ap Howell ap Rhys of Bodowyr, to his youngest son, David Lloyd, vicar of Llanidan, as his portion. The said David Lloyd ap Rhys of Gorsedd

succedentibus, legaverunt. Ludovici filia Anna Lewis heres Richardo Johnson de Bello-Marisco enupta est, cuius filius Rowlandus Johnson hanc terram jam possidet. Huic villæ hamletta de Bryngwyn, etsi aliquo intervallo sejuncta, annumeranda videt, ac pro ejus parte computari ex nullis syngraphis eliciendum est, e quibus quod sequitur, ad rem enarrandam, si placet consulas.

Wydrynn, left the property to his son Owen; Owen bequeathed it to Hugh; Hugh to William; William to Lewis, who succeeded to it in their turns. Anne Lewis, daughter and heiress of Lewis, married Richard Johnson of Beaumaris, whose son, Rowland Johnson, possesses the estate at present. The hamlet of Bryngwyn, though separated from it by a certain space, seems to belong to this township; and we may infer this from several documents, of which you may, if you like, consult the one which follows, on the subject:—

“Pateat universis per præsentes, quod nos Cwnws ap Ithel ap Llewelyn, Llewelyn ap Ithel ap Llewelyn, liberi tenentes de Porthamel &c. dedimus et concessimus &c. Jevano Lloyd ap Cynrhig ap Ithel, proprietario de Cefn y ferwen, in eisdem comoto et comitato, hæredibus et assignatis suis unum tenementum quod vocatur Tyddyn Nest apud Bryngwyn in villa de Gwydryn in eisdem comoto et comitato, quod quandam fuit y Coch llydan cum omnibus pertinentiis, predicto Jevan Lloyd ap Cynrhig &c. In cuius rei testimonium sigilla mea præsentibus sunt apposita, his testibus, Dicus ap Cynrhig, Meredydd ap Cynric, Cynric Vychan, Grono ap Gwilym, Llewelyn ap Jeuan ap Llewelyn dew, cum multis aliis. Dat. apud Llanerchymedd, die primo Novembris, anno reg. Reg. Richardi secundi post conquestum vigesimo.”

Hamletta de Bryngwyn ad rem fœnariam villa de Gwydryn, quæ maxime indigebat, opitulandam olim ex accessu, sicut ejusmodi feni pollentes alii villis terræ distruebantur, opinor, consociata est. In longum hæc hamletta protendit per rivulum Braint, multis interspersa tenementis, quorum unum quodque sua prata sub se metit lætissima, simul ac ex siciori gleba uberrimo proventu vel granum elicit colonus vel gramen pabulatum pecus. Proprietarii jam

“Be it known to all men by these presents, that we Cwnws ap Ithel ap Llewelyn, and Llewelyn ap Ithel ap Llywelyn, free tenants of Porthamel &c. have given and granted &c. to Ieuau Lloyd ap Cynrhig ap Ithel, the proprietor of Cefn y ferwen, in the same comot and county, his heirs and assigns, one tenement which is called Tyddyn nest, at Bryngwyn in the township of Gwydryn, in the same comot and county, which was formerly y Coch llydan, with all its appurtenances, to the aforesaid Ieuau Lloyd ap Cynrhig &c. In witness of which deed my seals are affixed to these presents, in the presence of Dicus ap Cynrhig, Meredydd ap Cynric, Cynrig Vychan, Grono ap Gwilym, Llewelyn ap Ieuau ap Llewelyn dew, with many others. “Given at Llanerchymedd, the 1st day of November, in the twentieth year of King Richard II. after the Conquest.”

The hamlet of Bryngwyn was joined to the township of Gwydryn, I think, with a view to supply it with hay, in which it was very deficient, just as we find hay districts of that sort distributed in other townships. This hamlet stretches out in length by the river Braint, and is interspersed with many tenements, each of which has its own meadows, which are very beautiful to behold, as soon as the husbandman has removed the grain (most abundant crops, when

Dom. Franciscus Bulkeley de Porthamel, Dom. Johannes Owen de Presaddfed, Dom. Johannes Maurice de Celleinioc, Dom. Wilhelmus Williams de Pentir in agro Arvonensi, Dom. Johannes Lloyd de Maes y porth, in hac hamletta existunt, et in villa ipsa (de Gwydryn) rem agri exigunt Dom. Pierceus Lloyd de Llanidan, Dom. Franciscus Bulkeley de Porthamel, Dom. Rogerus Hughes de Plas coch, Dom. Wilhelmus Bold, Johannes Lloyd de Llandrygarn, Rowlandus Johnson, Dom. Elena Wynn de Bodysgallen, Dom. Anna Rowlands, Mauritius Rowland et Rowlandus Morris, suas jam possident terras, easque omnium quidem in hac regiuncula, vel suopte ingenio, vel combusta calce, vel marinis recrementis repastinatas, longe feracissimas.

the soil is rather dry) or the grass to feed the cattle. The present owners of the hamlet are Mr. Francis Bulkeley of Porthamel, Mr. John Owen of Presaddfed, Mr. John Morris of Celleiniog, Mr. William Williams of Pentir, county of Caernarvon, and Mr. John Lloyd of Maes y Porth; and in the township itself (of Gwydryn) Mr. Pierce Lloyd of Llanidan, Mr. Francis Bulkeley of Porthamel, Mr. Roger Hughes of Plas Coch, Mr. William Bold, John Lloyd of Llandrygarn, Rowland Johnson, Mrs. Elen Wynne of Bodysgallen, Mrs. Anne Rowlands, Morris Rowland, and Rowland Morris, possess lands respectively, which lands, owing either to their own genial nature or to their being manured with lime or sea weeds, are by far the most fertile in the district.

## ON THE ANCIENT PORTABLE HAND BELLS OF THE BRITISH AND IRISH CHURCHES.

### No. II.



I now proceed to bring together the various notices which I have met with relative to the sacred portable bells of the Irish saints, as illustrating the different extracts given in the first part of this paper, concerning those of Wales. I am aware that the Irish portion of the subject is far more ex-

tensive than is here given; but, as it is already in the hands of one of the most learned of the Irish antiquaries, I have not cared to give it further extent than will be sufficient to show its general bearing in connexion with the professed objects of the *Archæologia Cambrensis*.

In Shee's publication of O'Phelan's Collection of Epitaphs in the cathedral of St. Canice at Kilkenny, is the following passage:—“Primam in Hibernia Campanam opinor cymbalum illud fuisse quod Sanctus Patricius Sancto Kieranno Sagiriensi tradidit;” i.e. I believe that the first bell in Ireland was that which St. Patrick gave to St. Kieran of Saiger, [near Birr.]

St. Evinus, who wrote before the tenth century, alludes to the portable bell of St. Ciaran, (evidently referring to the one given him by St. Patrick and as being then in existence,) adding, that it was held in great veneration, and carried about to the assemblies of princes, to protect the poor, and to raise contributions for the monastery of the saint.<sup>1</sup>

Mr. Rawson, in his *Survey of the County of Kildare*, speaking of St. Evin, who filled the abbey of Monastevin with his monks, says, “The consecrated bell which belonged to this saint called Bernan Empen, was, on solemn trials, sworn upon; and was committed to the care of the M'Evans, hereditary Chief Justices of Munster.” We have here a proof of the name Bernan being given to one of these sacred bells.

Giraldus Cambrensis relates, in his *Irish Itinerary*, that “there is in the district of Mactalewi, in Leinster, a certain bell known as the fugitive bell, (campana fugitiva,) of O'Tool, chieftain of the county of Wicklow, which, unless it is adjured by its possessor every night in a particular form of exorcism shaped for the purpose, and tied with a cord, (no matter how slight,) would be found in the morning at the church of St. Finnian at Clunarech, in Meath, from whence it was brought;” adding, that “this had often happened.”<sup>2</sup> He also states, (Part iii. *Dist. 33.*) that, “these

<sup>1</sup> Cymbalum Sti. Ciarani habetur cum magno honore in tota provincia. Dicitur enim per regiones et conjurationes principum ad defensionem pauperum et ad excitationem tributorum monasterii Sti. Ciarani. *Vit. Antiq. Ciarani in Actis SS.* p. 458. Published from Ward's MS. in the Monastery of Kilkenny.

<sup>2</sup> “Est in Lagenia in terra scilicet Mac Talewi, campana quedam quæ nisi a custode suo exorcismo quodam ad hoc composito singulis noctibus

bells were occasionally sworn upon, as a species of ordeal dreaded far more than the gospels."

Archdall (*Monast. Hibern. Art. Inniscattery,*) mentions that when he wrote, the bell of St. Senan was religiously preserved in the western part of the county of Clare, and that the common people used to swear by it. He also informs us, as above, that the bell of St. Evin, (the brother of St. Cormac,) was always committed to the care of the Mc. Egans, hereditary chief justices of Munster. And Colgan, in the *Life of St. Cormac*, (Acta Sanctorum, p. 751,) speaking of the same St. Evin, who founded the monastery of Ros Glas or Ros-mic-treion, (New Ross on the Barrow, and not Monasterevin, as asserted by Archdall,) states, that his bell was held in high veneration after his death, and used to be sworn upon.

The bell of Armagh, represented in a preceding page,<sup>1</sup> from Mr. Wakeman's little volume,<sup>2</sup> is formed of bronze, and is in the collection of the Royal Irish Academy. The inscription on this bell is to be read,—

† O R O I T · A R C H U M A S C A C H M A I L L E L L O

that is, “† A prayer for Archummascach, the son of Ailello.” These letters are incised, and are beautifully formed, being about three-fifths of an inch high. Now we learn from Archdall's *Monasticon Hibernicum*, (co. Armagh, p. 19,) that Cumasach, the œconomist of Armagh, died in A.D. 904.

In the *Dublin Penny Journal*, (vol. iv. p. 237,) are contained representations of two square religious altar bells of the ancient Irish. One of those here copied was discovered in



the county of Monaghan, with various Celtic weapons. The

adjuretur et vinculo quolibet, vel fragili ligetur, mane in Midia apud Cluan-arch (lege Cluanard) in ecclesia S. Finniani unde venerat reperitur, quod et aliquoties certum est contigisse.”

<sup>1</sup> See ante, p. 230.

<sup>2</sup> *Handbook of Irish Antiquities*, p. 157.

other, much corroded by time, and composed of a mixed metal, hammered and riveted together, was dug up at Lough More, in the county of Limerick, near the celebrated abbey of Mungrel, "said to have been erected in the fourth century, before the arrival of St. Patrick in Munster."

The second of these bells is not quite so conical as the one figured above, with a rim round the lower part, a small knob of metal in the middle of the top, (which also appears to have been present in the one above represented, as indicated by the two holes at the top). The handle is flatter and broader than that of the bell of Armagh, resembling the handle of the top of a kitchen saucepan. There also appears to have been a loop of metal on each side at the upper angles.

Amongst the sculptures which formerly decorated the ecclesiastical buildings at Glendabogh, the greater portion of which are now entirely destroyed, was one which formed the tympanum of the priests' church, as it was called; an engraving of which was published by Ledwich, and another evidently far more perfect by Mr. Petrie. This piece of sculpture is (or rather was) valuable for its representations



of ecclesiastical personages. Mr. Ledwich, ignorant of its real meaning, adopted it as a proof of the venality of the Irish clergy. In the centre figure, however, which is represented as holding a book, we recognise not a bishop or priest, but Christ, or one of the four evangelists, or rather, perhaps, the saint under whose invocation the church was placed. The left hand figure, which Ledwich calls a pilgrim leaning on his staff, is a bishop, with his short

pastoral staff or cambatta; and the right hand figure, which Ledwich describes as "the young man holding a purse to commute it for penance," is evidently an ecclesiastic, holding the sacred bell used in Ireland.

This explanation, which was published by me in an article upon the Psalters of St. Ouen and Ricemarchus, (*Palæogr. Sacra Pictoria,*) has also been subsequently given by Mr. Petrie in his description of the buildings at Glendalough. (*Round Towers,* p. 248.)

At Old Kilcullen, there is portion of a square stone pillar, covered with carvings, which has been engraved by Ledwich and Petrie (*Excursions through Ireland*) and in the *Dublin Penny Journal*, (vol. iv. p. 229;) in one of the compartments of which we perceive another figure of an ecclesiastic, bearing a pastoral staff in one hand, and holding what appears to be the hand-bell in the other hand, standing near a dead body, whom the former is probably on the point of restoring to life. Other compartments contain carvings of the events of the life of David, Balaam, &c.

But probably the oldest of all the representations of Irish ecclesiastics are those upon the Cumdach or cover of the Duke of Buckingham's Manuscript of the Gospels, described in Dr. O'Conor's fine work, entitled *Rerum Hibernicarum Scriptores*. One of the figures represents a bishop, with the short crook or cambatta, whilst another, which is here copied, holds in his hand the portable bell.<sup>1</sup>



<sup>1</sup> Dr. O'Conor has taken great pains to prove that the other figures of the Virgin and Child, &c., on this Cumdach, are genuine specimens of ancient Irish art, apparently considering them all of the same early date, and overlooking the Gothic character of part of the ornamentation which, as well as those figures, must be referred to the fourteenth or fifteenth century, if not still later; whereas the figures of the bishop and some

Dr. O'Conor considered that this figure was the only representation now known to exist of the consecrated portable bells used in the eighth, ninth, and tenth centuries, stating that the little rounded globules, with which it is studded, are the jewels with which such were ornamented. This enrichment of these portable bells is alluded to by Giraldus Cambrensis in his *Tour in Ireland*:—“Campanas bajulas baculosque sanctorum in superiore recurvos auro et argento vel ære contectos in magna reverentia tam Hiberniæ et Scotiæ quam Gaulliæ populus et clerus habere solet ita ut Sacra menta super haec longe magis quam super Evangelia et præstare vereantur et pejerare.” And Colgan states that “diebus nostris extiterunt plurima talia (campana) in Hibernia auro argento et gemmis tecta quæ magna ex parte ab hæreticis istis auro inhiantibus sunt destructæ,” (*Acta SS.* p. 149;) adding in the *Triads*, “Pulsus Cymbali Sti. Patricii contra Demones et magorum maleficia pulsantis auditur per totam Hiberniam” (*Triade*, p. 725;) and Evinus says, “Cymbalum suum percussit Patricius cujus sonitum per omnes fines undique Hiberniæ Dominus audiri fecit,” (*Triade*, p. 103.)

The names expressive both of bells and croziers, which are peculiar to the Irish language, namely, clocc and cambata, were adopted from the disciples of Columbanus by the French, in the seventh century. Clocc is the Irish for bell, and was used by Adamnan, in the seventh century, for the instrument by which the Irish were summoned to prayers, “pulsante clocca;” whilst in Jonas’ *Life of Columbanus*, written in the seventh century, the word campana never occurs, the expression “*signo pulsante*” being employed.

Thus Adamnan says of St. Columba (l. i. c. 8:)—“Columba dixit ad suum ministrum Diarmitium, ‘Cloccam pulsa, cujus sonitu, fratres incitati ad ecclesiam ocyus occurrunt;’ to which Colgan adds, “Per cloccam intelligit campanam,” (*Triade*, p. 374;) whilst Jonas relates that St. Gal summoned his monks to pray for the soul of Columbanus; and “*signo pulsato*, oratorium ingressi prostraverunt se in oratione et coeperunt missas agere.” (P. 242, Edit. *Sirinus*. Lovan, 1667.)

Cormac, of Cashel, also in the ninth century, bequeathed others, are of a totally different and very early character, and accord well with the drawings of the Book of Dimma, Book of Armagh, &c.

his *clocc* to the religious of St. Senan. (See Campbell's *Strictures*, p. 192.)

From the authors of those times it, however, appears that the "signum" was not a bell, and Clocca was a wooden board, having knockers affixed to it, as still used in Eastern churches, where the use of bells was unknown, till A.D. 865, when a belfry was first added to St. Sophia, according to Bona. In fact, clocca is a Celtic name for the instrument with which the ancient Druids called the Irish to congregate together. (O'Conor's *Bibl. Stowensis Append.* p. 31-2.) Thus, in process of time, according to the practice of the early christians, the name of a pagan instrument was transferred to its representative in the ceremonies of the Christian Church.

In Sir John Sinclair's *Statistical Account of Scotland*, the Rev. Mr. Patrick Stuart, minister of Killin parish, Perthshire, says, "There is a bell belonging to the chapel of St. Fillan, that was in high reputation among the votaries of that saint, in old times. It seems to be of some mixed metal. It is about a foot high, and of an oblong form. It usually lay on a grave stone in the church yard. When mad people were brought to be dipped in the saint's pool, it was necessary to perform certain ceremonies, in which there was a mixture of Druidism and Popery. After remaining all night in the chapel, bound with ropes, the bell was set upon the head with great solemnity. It was the popular opinion that, if stolen, it could extricate itself out of the thief's hands, and return home ringing all the way. For some years past the bell has been locked up, to prevent its being used for superstitious purposes."

Mr. Petrie read a paper on "Ancient Irish Consecrated Bells," before the Royal Irish Academy, on the 14th May, 1838, of which, it is to be regretted, that the following short notice alone has hitherto been published in the 'Proceedings' of the Academy, although a considerable sum of money has been paid by the Council for the engravings necessary for its publication:— "In this paper the author has first endeavoured to ascertain the period of the introduction of bells into Ireland, and states that though it is possible that they might have been in use previously to the introduction of Christianity, he has not found the smallest authority from which it could be inferred that it was so. He next shows

that there is abundance of evidence to prove that in and from St. Patrick's time, they were generally used for the services of the church, and that the consecrated bells of the first teachers of Christianity in Ireland were afterwards applied to various superstitious purposes; of which he gives a great number of examples from the lives of the Irish saints, ancient historical poems, annals, and other records. These bells were preserved in the churches to which they had originally belonged, and were usually enshrined in cases of the most costly materials and elaborate workmanship. The author proves that many of these bells of the earliest Christian times, though hitherto unknown to the literary world, still remain in Ireland; and he exhibited, from his own museum, a bell which is celebrated in Irish history, as one of the chief relics of the people of the north of Ireland, namely, the Clog-an-udhachta, or bell of St. Patrick's will. He afterwards exhibited drawings of several ancient bells, and among others of St. Senanus's bell, called the Golden Bell, preserved in the county of Clare, and the bell of Armagh, now in the possession of Adam Mc. Clean, Esq., of Belfast. This bell is covered by a case or shrine of exquisite beauty of workmanship; and the inscriptions on it show that it was made at the expense of Donald Mac Loughlin, King of Ireland, for Donald, (Mac Amalgaid,) Primate of Armagh, at the close of the eleventh century. The name of the hereditary keeper of the bell is also inscribed upon the covers; and it is remarkable, that it was in the possession of one of the family, from the period in which the case was made until it passed into Mr. Mc. Clean's hands. The names of the artists who made the case, are also given; from which it is proved to have been of Irish manufacture.

All these bells are of a quadrangular form, and vary in height from four to fifteen inches; and, that they are of the antiquity assigned to them by popular tradition, the author proves by a chain of historical notices collected from the Irish annals, and other records.

Dr. Aquila Smith also exhibited to the members of the Royal Irish Academy, on the 11th of February, 1839, an ancient Irish bell, of a square form, found near Fintona, in the county of Tyrone.

In the fine museum of antiquities, formerly belonging to the Dean of St. Patrick's, purchased since his decease in

1842, by the Royal Irish Academy, there is a remarkable collection of ancient Irish bells. Some of these are the large bells, which once perhaps, were suspended in the Round Towers; others, are the small altar bells, many of them exhibiting proofs of great antiquity. One of the large bells contains an Irish inscription, which proves it to be as old as the 9th century.

At the June meeting of the Royal Irish Academy, in 1846, Mr. Petrie exhibited several ancient bells, namely, the bell of St. Cuanna of the county of Clare, and the bell of St. Ruadhan of Lorha, and some others. He also exhibited some bells supposed to be of Pagan age. The Bearnan Cullain, described in the fourteenth volume of the *Transactions of the Academy*, was at the same time exhibited by Mr. Cooke. When in Dublin, in 1846, Mr. Petrie showed me the bell of St. Patrick: and in one of his Papers on the History of the Fine Arts in Ireland, (*Dublin Penny Journal*, vol. i. p. 148,) he mentions the cover of the bell of the same saint, as an excellent specimen of the arts of carving and jewellery in Ireland, at an early period.

J. O. WESTWOOD.

(*To be continued.*)

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## LETTERS OF E. LHWYD.

### No. II.

*Oxford, Oct. 10, 1693.*

Dear Sr:

I have been about 7 weeks, of late in South Wales; otherwise you had heard from me, oftener in that time. The reason of my journey thither, was because I have been perswaded to undertake not only y<sup>e</sup> three counties, I at first designed; but also all Wales, Monmouthshire included. Mr. Swall and Mr. Churchill (who are my task-masters) did not require I should put myself to y<sup>e</sup> trouble & expences of a journey into Wales; for they care not how little is done for that country; their business being only to procure Subscribers, which they have allready done to their satisfaction, (for y<sup>e</sup> remaining copies are like to go off at a dearer rate) and in order thereunto to make a great noyse, but not extend their purses much. Upon this occasion my time is prolong'd; so that whatever shall be communicated betw. this and Christmasse will not come too late. As for y<sup>e</sup> maps, I design (at leastwise at present) to leave them as they are. For if you would

have ye names of places written in true Welsh; then they must be all corrected; and that would take up much more time and pains than Mr. Swall and Mr. Churchill are willing to requite, and be no acceptable piece of service to y<sup>e</sup> English buyer neither. Whatever I can add or correct otherwise, I'll spare no pains. I thought it necessary to take a journey into S. W. because I had but few acquaintance there, from whom I might receive any informations. I met with several ancient inscriptions there, whereof one onely was in Welsh: y<sup>e</sup> rest in Latin. That which I conjecture to be British is on a stone piller about 3 yards high on ye top of a mountain call'd Cefn Gelli Gaer, in Glamorganshire, and is thus,—

NEFR OI HI

Close under this stone, there's a small round trench about 6 yards over; with a square area, &c., within it, of this form,—



My thoughts are that in ye area in ye midst, a man lies buried; and y<sup>t</sup> the Inscription is Teffro i ti or Deffroi ti (*mayst thou awake.*) If ye first letter of your Inscription at clocainog be an (A), and the last which you make thus □ be a (G), then I should pronounce it to be the Tombstone of some prince (thô not mention'd in History) call'd *ÆMILIANUS*: for in all likelihood *TO VISA G* must be the same with which we now write *T y w y s o g*: but you seem to have been very exact in ye copying of it.

As for ye stroaks on ye edges I met with them on other tombstones, and I make not ye least question but this also is a Tombstone.

The MS. you mention of Pembrokeshire, would be very acceptable: and may prove serviceable on this occasion. I am very well acquainted with Mr. Vaughan, and shall shortly write to him about it. I was most of ye Summer A<sup>o</sup> 1688 at Snowdon: and was then very inquisitive about the Torgochiaed; but they told me nothing of their migrating under ground from one lake to another, tho if I mistake not the Bishop of Salisbury in one of his letters of his Travels mentions such a thing in ye lakes of Switzerland; where also as I find by Mr. Ray; the Torgocceaed are plenly found, as well as in Winandermere, Westmoreland.

I met with fordh Helen luuddog in Glamorganshire, Brecknockshire, and Cardiganshire; so yt I suppose it was continued through all Wales.

I find Bettws an usual name for churches in South Wales as well as North Wales. But what may this word mean? A Mon-

gomeryshire Gentleman writes to me, y<sup>t</sup> it's nothing else but Beatus; and that it was an attribute of St. Beuno's. The information of y<sup>e</sup> Seal found at Llech y Wydron is very acceptable; & I hope we need not question y<sup>e</sup> truth of it, but I would know whether John Davies means Llech y Wydron at Llan y mynach; or some other Llech so call'd. I must confesse I make some Scruple of believing it; because I take this Llech y Wyddon and such places to have been places of burial amongst the heathen Britons, before such seals might be used. But herein I dare not as yet be positive; and I may be deceiv'd. As for y<sup>e</sup> meaning of this name, there's no doubt at all, but it's the same with such another monument y<sup>t</sup> I met with this journey in Cardiganshire called Llech y Gowres: but we know such names were imposed by the common people in succeeding ages: and 'tis but sometimes that the names of places give us any light into their History.

As for our Countreymen's stories of y<sup>e</sup> cowrdu; I suspect that notion to be one of the erroneous traditions which we have common with other Nations. There were of late years discover'd in a limestone quarry on a very steep rock in Radnorshire, eleven humane Skulls with y<sup>e</sup> rest of y<sup>e</sup> bones, and one head of a Greyhound, as they conjectured. The man y<sup>t</sup> dug y<sup>m</sup>, told me i fôd e'n med-dwl, i bôd nhw yno er pan sincodd y byd yn amser Noe. His reason was for that they lay in the Quickrock, where no men could possibly bury them; His manner of expression *pan sincodd y byd*, put me in mind of Dr. Thomas Burnet's notion of y<sup>e</sup> Deluge; who tells us that y<sup>e</sup> Antediluvian Earth was only a shell over the Antediluvian Sea; which shell cracking and breaking, it sunk into y<sup>e</sup> Abyss or Sea that was under it; and so happened the Deluge. Sed haec obiter. This man told me indeed y<sup>t</sup> the Skulls were much thicker than usual; but otherwise he thought they were but little or not at all bigger. The large bones dug up in Sicily, some parts of Italy, &c., are by Boccone, a late virtuoso, ascrib'd to Elephants. Dr. Plot, in his History of Staffordshire, discourses very learnedly and at large on this subject: and concludes that some monstrosities or persons of extraordinary growth have been seen in all ages; but denies that ever there was a time when men were generally larger than at present.

I suppose one reason amongst others, for our believing that this countrey has been heretofore inhabited by Giants, the exceeding largenesse of some stones y<sup>t</sup> have been carried (we know not how farre) and raised up on y<sup>e</sup> tops of mountains: such as ex. gr. Stonehenge & Aubrey, &c., in Wiltshire, *Long Meg and her daughters* in Westmoreland, Hirfaen gwyddog & meineu gwyr Caermardhin-shire, &c. For some of these stones are supposed to weigh no lesse than 12 Tunns; and allowing y<sup>e</sup> Britains before y<sup>e</sup> comeing in of y<sup>e</sup> Romans to have been altogether rude and ignorant; we are apt to conclude upon this occasion they were vastly stronger and bigger y<sup>n</sup> the men of these later Ages.

I have written to Mr. John Williams about Mr. Maurice his re-

flections on Camden: but have not yet heard any thing from him. I am told Mr. Maurice rails ag<sup>t</sup>st Mr. Camden with a great deal of Freedom, but what his reasons are we shall see upon perusing his Book. Whatever Mr. Maurice might be I look upon Mr. Camden to have been one of y<sup>e</sup> most learned, judicious, and ingenious writers in his kind that ever England or perhaps any other countrey has produc'd; and therefore we must for our own credit treat him civilly. But as to what we can adde or correct; I make no question were he alive, but he would be thankfull for it: for he seems to have been a man of a very candid temper.

Your account of y<sup>e</sup> Caereu, &c., was very wellcome. Caer we know signifies properly & strictly no other than a Wall or Fence. We say every where Caereu'r Drêf for y<sup>e</sup> walls of it, and in Caermarddinshire, they say Caer y' fynwent. I have seen several such caereu as you describe, in my late journey: one whereof, viz. y<sup>t</sup> is like Cader Ddimmael, was in all probability a Roman Camp. For at y<sup>e</sup> entrance of it, two pewter pots were discover'd; full of Roman Silver coyns, to y<sup>e</sup> number of two or three hundreds. I have seen about 40 of them, whereof y<sup>e</sup> latest was of Domitian: y<sup>e</sup> most of any Emperour were of Vespasian: and about y<sup>e</sup> one half were Consular coyns. Y<sup>r</sup> conjecture of Caer Dynod's having been heretofore a British opidum; seems to me an ingenious thought and not improbable. Pray let me know in y<sup>r</sup> next y<sup>e</sup> meaning of these two words; CLEGIR, and GELLEGFA, if they may be interpreted. I thank you for y<sup>e</sup> explication of y<sup>e</sup> word y wŷg. Dr. Gale is of opinion, y<sup>t</sup> those places in Engl<sup>d</sup> that have in their names y<sup>e</sup> word wick, as Wickham, &c., were heretofore consecrated to the druids: and tho he alledges no reason for it, yet this seems to favour his assertion. Is Cerig y Drudion any thing near it?

I suspect y<sup>e</sup> word Caer to be onely an abbreviation of Cader. The Irish write it Cathair but leave out the letter (t) in the pronunciation.

You mention a circl of stones by Clegir: I desire nothing more than particular Descriptions of such circles of stones as are pitched on their ends in the ground: and such stones as are in any form pitch'd in y<sup>e</sup> ground, with other vast stones layd on them, &c. Such circles of stones are by one Mr. Aubrey, an eminent Antiquary of y<sup>e</sup> R. S. reputed temples of the Druids; whereof he has written a Treatise (which has not been printed as yet, tho in my opinion it very well deserves publishing) by the name of *Templa Druidum*.

I have room to adde onely my hearty thanks to your self, and that obliging Gentleman Mr. Price of Llwyn Gwern. When I come to Wales, I hope to find some opportunity of doeing it personally, and of being better acquainted with him. I am also to Mr. E. Thelw. for his civility in communicating to you, what seems pertinent. The stone near Dolgen I suspect, to be the very same with that which lies in a bush near Llech Idris in Trawsfynydd; y<sup>e</sup> inscription whereof I formerly sent you. What y<sup>e</sup> Inscriptions

upon stones near Bronbannog in Clocaenog parish are, you know best. Carnedheu are in some places of Glamorganshire call'd Bedheu, & in mens' memory malefactors & self-murderers have been buryed in some of them on y<sup>e</sup> tops of mountains. The arms found at Bedh celert; were brasse daggers and ponyards of 3 or 4 fashions. I have some of them; but all I have are broken. I saw y<sup>e</sup> greatest part of them when they were first discover'd; but there were not any of them guilded or glaze'd. I would gladly have an acc<sup>t</sup> of the place where Mr. Wyn of Estymlyn's urn was found. I was not satisfyed what *Math* in proper names signifies: but the question is very material and pertinent, & we may learn in time. I am sorry I hear nothing of Mr. R. Mostyn or Mr. Wyn of Cerig y Drudion. Rather than fail in my Duty I'll make bold tho a stranger to write to them myself.

I am S<sup>r</sup>. Y<sup>r</sup> affectionat Kinsmā, E. Lh.

For y<sup>e</sup> Revd Mr. Jo. Lloyd

Scholemaster, at

Ruthyn

Denbighshire.

Chester post.

*Endorsed*

Ned Lloyd,

Oct. y<sup>e</sup> 10<sup>th</sup>, 93.

## MONA MEDIÆVA.

### No. XI.

TRE'R CASTELL.—This is an ancient house situated in the parish of Penmon, a little to the south-east of Castell Lleinio. But a very small portion of the original building now remains; being that which is seen to the left hand in the accompanying engraving. This formed part of a tower called "The Prison," even at the present time, by the common tradition of the country. It probably constituted one of those fortified towers or places of refuge, which were attached to most Welsh houses of importance in early days; and might have served as convenient retreats for secreting the family treasures in troubled times,—or for confining refractory neighbours and tenants.

This relic contains some square-headed windows, and also several of the thorough-holes, the use of which is not yet correctly ascertained. There are no architectural ornaments nor mouldings, by which a conjecture at its date may be obtained; but the masonry is good, and not unlike that of the castle of Beaumaris in character. It may, not improbably,

have been erected in the time of the most celebrated possessor of this house, Sir Tudur ab Gronwy, who flourished temp. Edward I.



East view of the Old House of Tre'r Castell.

The other portion of the building, as represented in the engraving, was of the sixteenth century; but, on account of the extremely dilapidated condition into which it had fallen, it was taken down during the present year, (1848,) and a new house erected with the old materials on the same spot. The windows and pointed doorways of the old building, have, however, been collected together, and worked up so as to harmonize with each other, on that part of the foundations which seemed the oldest: and where the kitchen of the present building is situated. A square-headed window of three lights, another of two lights with a transom, two four-centered fire-places of large dimensions, and three doorways, with an external chimney stack, all of the same date, have thus been preserved from destruction by the good taste of Henry Williams, Esq., the present possessor.

Although the architectural features of this building are of little interest, yet the building and the locality itself derive importance from the fact of their having constituted one of the earliest seats of the Tudor family in this island. Sir Tudur ap Gronwy is known to have possessed this mansion and that of Penmynydd, in the reign of Edward I., and the old

name of the place, Tr'er Castell, the place or town of the Castle, speaks to its early importance as a fortified residence. "The inexhaustible mead-cellars of Tre'r Castell," is celebrated by a contemporary Welsh bard; and it must at that time have been one of the most notable places in the island. Sir Tudur was one of the great proprietors of Wales, who, holding their estates *in capite*, did homage to Edward Prince of Wales, at Chester, in the twenty-ninth year of Edward I. His three sons were styled the three Temporal Lords of Anglesey: viz., Ednyfed of Tre'r Castell, Goronwy of Penmynydd, and Rhys of Arddreiniog.

The descent of the property to the present owner is thus given by Llwyd, in his *Beaumaris Bay*:—"This ancient castellated mansion, after having long been the abode of the descendants of Marchudd, Lord of Uwch Dulas, in Denbighshire, was at length conveyed into the family of Mostyn, by the marriage of Evan ab Adam ab Iorwerth Ddu of that house, with Angharad, heiress of Ednyfed ab Tudur of Tre'r Castell. It was afterwards purchased by the late Mr. Hugh Davies, and became the property of Mrs. Owen, his niece and heiress, relict of Richard Owen, Esq., of Sybylldir. It is now the property of Henry Williams, Esq., of Tre' Iarddur, near Holyhead, in right of his wife, the sole heiress of the late Hugh Owen, Esq., of Sybylldir and Tre'r Castell."

In a field close to this house, bounded on one side by the lane leading from Beaumaris under the wall of the estate of Friars to Llangoed, and on another by the sea, was fought, A.D. 818, "the sore battle of Llanfaes," between the Welsh and the Saxons. This battle, which gave the sovereignty of Mona for some time to the Saxons, and fixed upon it the present name of Angles-eye,—*Anglorum Insula*,—gave also its name to the parish of Llanfaes,—*Maes*, in Welsh, being frequently appropriated, as the late Sir Samuel R. Meyrick has observed, to spots upon which a military engagement has taken place. The low cliffs on the sea-ward side of the field, are now allowed to be yearly wasted away by the tide, without any effort being made to prevent it; and considerable quantities of land are thus continually washed down and destroyed. In the face of the cliff, however, by this slow process of nature, the bones, skulls, &c., of those who perished in that battle, are frequently exposed to view. Some years since, an entire skeleton was found; and within

T T

the present year, (1848,) some skulls, in remarkable preservation, were discovered. Their conformation proved them to be clearly the skulls of Celts, and to have belonged to young men. No weapons, nor arrow heads, &c., are recorded as having been found here.

H. L. J.

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ARVONA MEDÆVA.

No. IV.

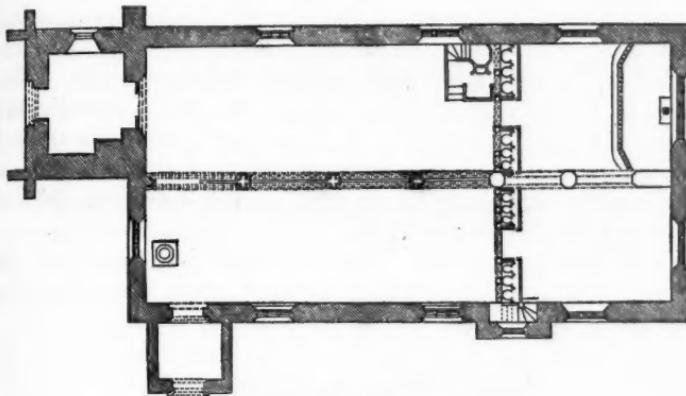


Wood Carving; Rood Loft.

**LLANENGAN, OR LLANEINGION FRENHIN.**—The church of this parish is the most important ecclesiastical building in the comot of Cwmmwdmaen. It is a building of the earlier portion of the sixteenth century, as we infer not only from the style of the greater portion of its architectural features, but also from an inscription remaining on the tower, which, if it does not refer to the body of the edifice, does so at least to the tower; and the latter is quite as early in character as the former. The whole church having fallen into a very bad state of repair, has been lately restored in a most judicious manner, by Henry Kennedy, Esq., architect, of Bangor; who has proceeded on the true principle of altering as few things as possible, and of adhering closely to the original details existing at the time of the works being commenced. The only difference between the details and arrangement of the parts of the church as they are now to be seen, and as they were formerly, consists in this, that on the northern side the windows have been made to harmonize with those on the southern, and that the placing of the seats within the building has been settled on a more uniform and appropriate plan. The font, too, has been removed from the centre of the southern wall to the south-west angle of the church; a school, which had improperly been allowed to be formed at the western end of the northern aisle, has been taken to a building erected near the church; and the archway of the tower has been re-opened. The repairs have

been conducted with good taste, and the edifice has been put into a condition calculated to last, with ordinary care, for several centuries.

This church consists of two equal aisles, with a tower, of good proportions, at the western end of the northern aisle.



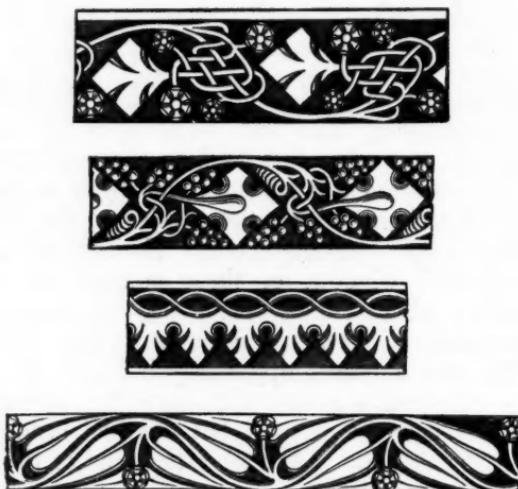
Plan of Llanengan Church.

The total internal length is eighty-two feet six inches, and the total width thirty-nine feet. The walls are three feet thick, and about twelve feet high to the wall-plate. The church is entered on the southern side by a porch, under four-centered arches, both for the porch and the aisle doorways, with a loop for a room above. The southern aisle has a square-headed window, of three pointed and trefoiled lights, under a label, at the western end, and three windows, of similar detail and size, on the southern side. Within the south wall, was a recess, apparently intended for another window,—or perhaps a door-way, since the internal splay extended down to the ground: but this had been in long-past times, blocked up. At the eastern end of this aisle, is a window of three lights, cinque-foiled, the central light having an ogee head; the head of the arch being filled with vertical and perpendicular tracery, like the side window at Clynnog Vawr, and having the arch, which is four-centered, terminating in straight lines at the apex. On the southern side of this window, which had had an altar under it, was a small and plain credence table. The font, which stands under the western window, consists of an octagonal basin

on a shaft and moulded octagonal base: it is three feet six inches in height. The sides of the basin are ornamented with sunken panels enriched with quatre-foils, or with roses under foliated arches: the shaft has each side sunk into an oblong panel, with a rose in the midst.

The northern aisle is precisely similar to the southern, except that at the western end is a lofty arch-way opening into the tower, and at the eastern is a window of five cinque-foiled lights, with alternately pointed and ogee heads. The head of the window is filled with vertical and perpendicular tracery, similar in character to those at Clynnog Fawr and Llangwynhoydl. On the northern splay of this window, is the sacred monogram  $\text{IHS}$ ; and on the southern side of it, was a small credence table.

This aisle is separated from the other by a range of six arches, five of which are four-centered, on octagonal shafts, but the sixth, towards the end, is circular.



Wood Carving; Rood Loft.

Across both aisles, at the distance of twenty-six feet from the eastern wall, runs a richly-worked screen all across the edifice, of which the elevation of the portion in the southern aisle is appended. It is exactly the same in detail on both sides, and a rood-loft originally surmounted the whole; but in the northern aisle, the rood-loft has been destroyed. It

is entered by a staircase in the southern wall. This screen, which is in excellent preservation, constitutes the most important architectural feature of the church. During the late repairs, it would have been highly desirable that the seats in the church should have been replaced by others in harmony with this splendid piece of ancient wood-work; but the funds raised did not admit of this being done, and consequently this addition to the building is left to be accomplished by the liberality and piety of future days. The ancient roof of the northern aisle is remarkable for not having its principals all placed at right angles to the walls: a rare instance of clumsy work in former days.

The gables of the aisles and porch are all coped and crossed, with gablets at the termination. On the corbel of the southern aisle are the letters *s a f l i t*; and on that of the northern, is the sacred monogram *t h s i t*.

The tower consists of three stages, with rectangular buttresses at the angles. It is entered from without by a four-centered doorway, and has a single-light window in the northern side. Over the doorway runs an inscription across the whole width of the tower, in two lines: it is much impaired by weathering, and is partly illegible; but, as far as can now be deciphered, it reads thus. At the commencement of the upper line is a pomegranate, the badge of Catherine of Aragon; and at the termination of this line occur two stones, one bearing the three Feathers of the Prince of Wales, the other a Fleur-de-lys. Between these devices occur the following characters:—

IVSS TOTO I ANNO DNI MIIMO CCCCCXXXIIII IHS

in which line the right hand limb of the H in the sacred monogram is crossed. The second line is not so legible; it has no devices at the beginning and end, and runs thus:—

ISTVI...A....A...VLV. FVIT EDIFICATVM....N...EST AENIANI REX WALLIE FAHH

The opening words of both lines have not yet been read; notwithstanding that an exact fac-simile of the whole has been carefully and rigorously taken by T. L. D. Jones Parry, Esq., of Madryn Park. The letters of this inscription are of the time of Henry VIII.; and, as was observed above, it refers in all probability to the date when the present church was erected on the site of a more ancient

building. The second stage of the tower is lighted with loops; but the third, has in each face a well-proportioned pointed window of two trefoiled lights. Above the window runs a string course, with gurgoyl heads, bearing spouts at the corners, and enriched with similar heads in the middle of each side. The tower is surmounted by a bold battlement, with lofty crocketed and finialled pinnacles at the corners.

Within the third stage is the belfry, containing three bells, brought hither, according to the tradition of the country, from St. Mary's Abbey at Bardsey, after the Dissolution. Two of them bear inscriptions, the third has merely a date: but the letters and numbers comprising these, are each on single slips of metal, evidently let into the surface of the bells, and do not therefore positively fix their date. On one, the following inscription occupies a line all round it:—

1664. *St. Einions Rex Wallia et Actus Scotorum Lvd Clm.*  
*Rector M G et D L*

Under this come the words—

*Sanctitas Iehovah M Guardiani*  
*I S*

On another bell, is an inscription the same as this, with the omission of the letter *s* at the end of the word *Einion*, and also of the words *Sanctitas Iehovah*.

On the third bell, there is merely the date 1624. The letters *M* and *G* in the first inscription, are ornamented, the former with a fleur-de-lys, the latter with a thistle; all the other capitals are enriched with foliage in their spaces. On the wood-work of one of these bells, there is carved a rude head, and under it are the letters—

H . O .  
G I N R .

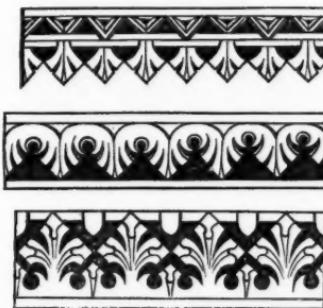
while on the beam of the second, is the date 1747. If the Parochial Register were searched, the names of the personages thus commemorated might be recovered.

The orientation of this church is due east. It is named after King Einion, of whom Professor Rees, in his *Welsh Saints*, p. 212, makes the following mention:—“Einion, surnamed Frenhin, or the King, was the son of Owain Danwyn ab Einion Yrth ab Cunedda; and was the founder of a

church in the district of Lleyn, Caernarvonshire, which has since been called Llanengan, or Llaneingion Frenhin. He also established the college of Penmon in Anglesey, over which he placed his brother Seiriol, as the first Principal; and, in conjunction with St. Cadfan, he founded a monastery in the *isle* of Bardsey, of which that person was the first Abbot."

The Professor then adverts to the inscription from this tower given by Rowlands, in his *Mona Antiqua*, pl. viii. fig. 2, the extreme inaccuracy of which is worthy of note, as showing how wide that learned antiquary was in his conjectures upon this particular case, scarcely a single word in it having been copied or read correctly. Professor Rees mentions that the festival of the royal saint is kept on the 9th of February. The drawings, from which the engravings given above were taken, are by the pencil of Henry Kennedy, Esq.: the inscriptions have been illustrated by T. L. D. Jones Parry, Esq.

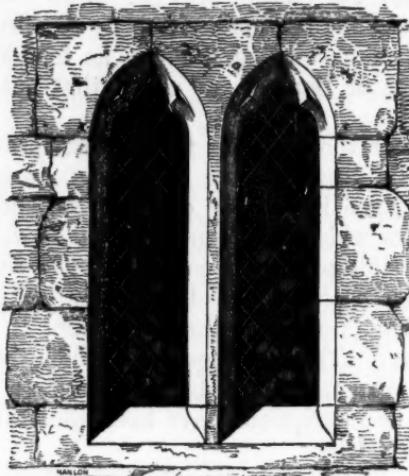
The scenery of the parish in which this church lies is singularly romantic and beautiful, especially at Trwyn Cilan, one of the most wonderful spots in Wales. At the foot of the hill, and at the eastern corner of the bay called Hell's Mouth, are some faint remains of an ancient town, and of a burying-place with a road; the name of which has totally perished in the night of ages. The tradition concerning its former existence is still preserved in the neighbourhood, and observations conducted on this spot might probably reward the curiosity of the antiquary. The spot is pointed out just where the pathway from the village of Llanengan begins to ascend the hill towards Trwyn Cilan.



Wood Carving: Rood Loft.

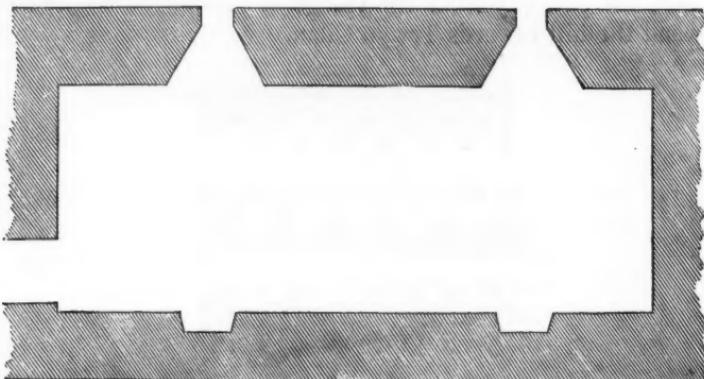
H. L. J.

PENGWERN, NEAR LLANGOLLEN, DENBIGHSHIRE.  
No. II.



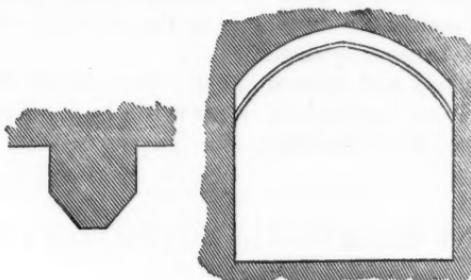
Window at Pengwern.

THE portions of the ancient house at this place (see p. 266,) still extant are of very small extent; the only notable part being the "narrow vaulted room," with stone ribs, mentioned by Pennant.



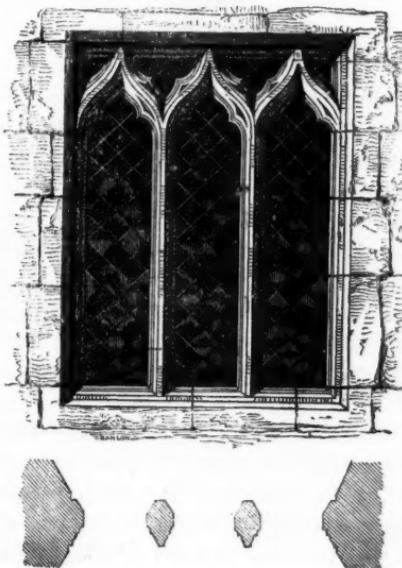
Plan of Vaulted Room.

It is twenty-seven feet long by sixteen wide, and seventeen high; lighted by two plain loops in the eastern side; the walls are in good condition, and the roof is quite perfect. The number of ribs is nine, as noticed by Pennant; one of them setting on against either wall at the end of the apartment. A section of the room and of a rib is appended,—



Section of Rib and Vaulted Room.

Adjoining this room towards the north, is another, the former use of which is unknown: in the eastern wall is the window of three lights, and of the style of the fourteenth century, a view of which is annexed :—



Window at Pengwern.

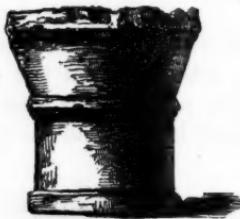
Westward from this, runs the present stable of the farmhouse: this has been lately built on the site of other rooms, but with the same materials. The walls have been reduced in thickness, and one of the doorways has furnished materials for two new ones.

This must have been one of the most important residences of the family; and the remains, now noticed, are probably of nearly the same date as the coffin-lid of Gronwy ab Ierwerth, previously described.

The drawings and measurements, from which the above engravings have been taken, were made by R. Kyrke Pen-som, Esq., architect, Oswestry.

### PENNANT MELANGELL, MONTGOMERYSHIRE.

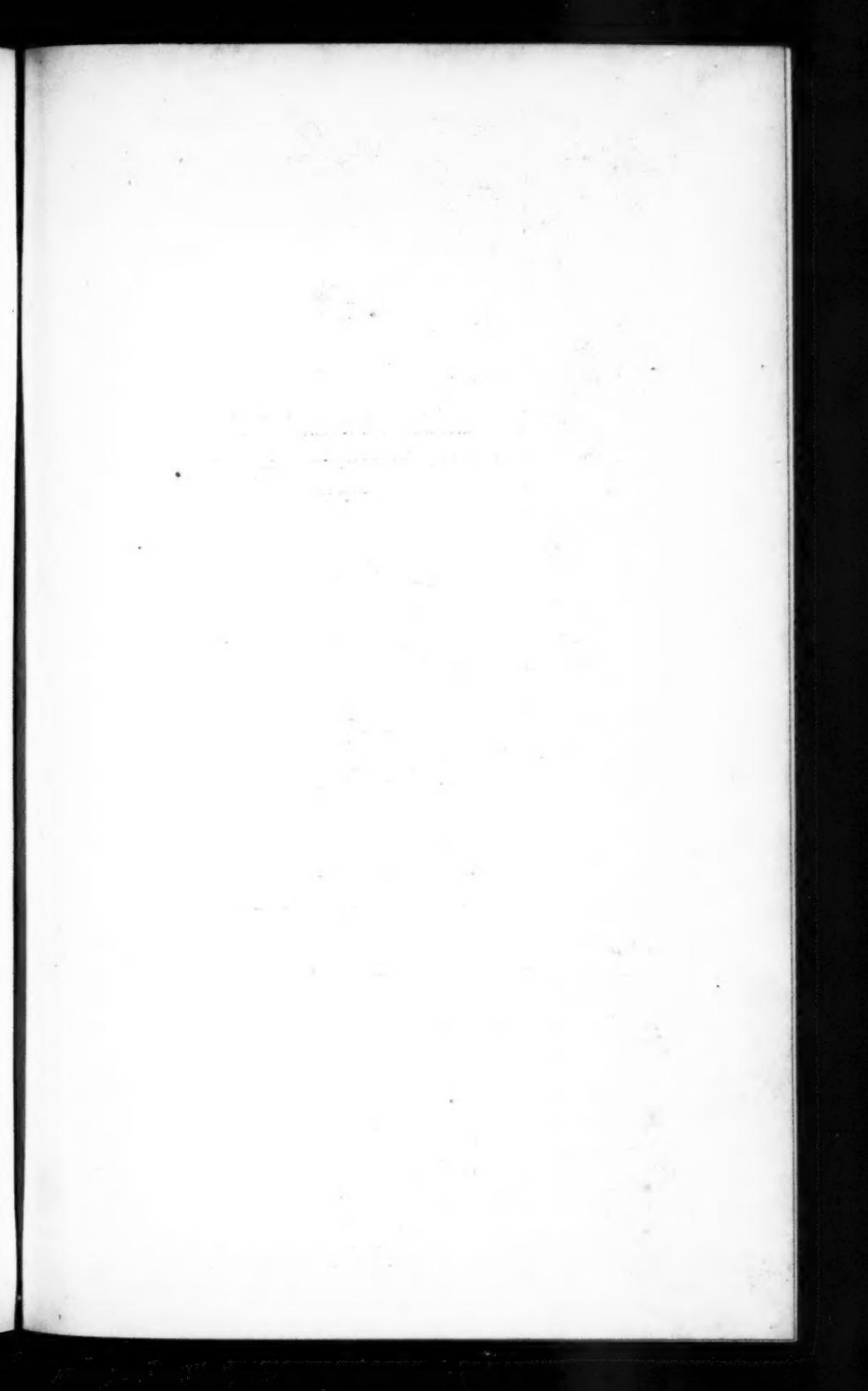
#### No. II.



*Font, Pennant Melangell.*

THE church is a long building, divided into a nave and chancel by a wooden screen, with a tower at the western end, two porches on the southern side, and a modern room, used as a school, built at the eastern end of the chancel, (see p. 137.) The nave is forty-four feet long, by sixteen feet six inches wide, internal dimensions; the chancel, seventeen feet six inches long, and of the same width; the walls are three feet thick, and are fourteen feet high, to the wall-plate. The interior is exceedingly plain; and the whole edifice requires putting into thorough reparation.

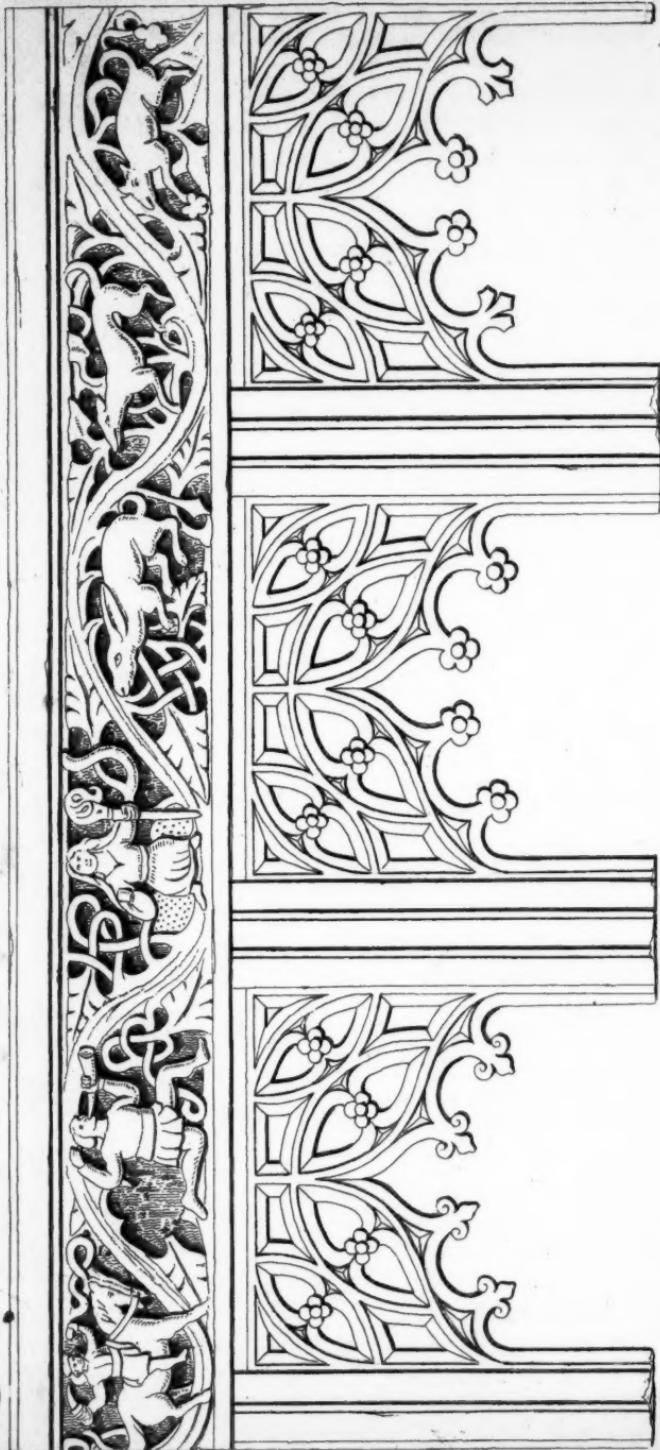
This church is no doubt erected on the site, and partly with the materials, of an older edifice; since in the southern wall, above and round the window, are the capitals of four small Norman shafts, built into the wall, but turned upside down: portions of the shafts themselves also appear jutting out. These, with the font, are no doubt fragments of the original building.



SCREEN, PENNANT MELANGELL.

J. Parker del'd

H. Shaw sculp't



The tower is sixteen feet square inside, and batters slightly: within it the frame-work, for supporting the belfry floor and the bells, rests on the ground, and is independent of the walls. It is capped by a low and comparatively modern roof. In the northern wall of the nave, is a small round-headed window, of a single light, two feet nine inches high, and eleven inches wide, formed of sandstone the same as the capitals in the southern wall. A square-headed window, of two lights, is in the south wall of the nave, probably of the seventeenth century. The principal porch has a four-centered doorway; and, just where the nave joins the chancel, is another smaller porch over what might be termed the priest's door. In the southern side of the nave, is a square-headed window, of three lights, pointed and trefoiled, (see p. 142;) but there are no traces discernible of any eastern window, though it may have existed.

The principal object of interest within the church, is the carved wood-work representing the legend of St. Monacella; a description of which is here given from the pen of the Rev. John Parker, vicar of Llanyblodwell, and Local Secretary of the Cambrian Archaeological Association; from an admirable drawing by whom the annexed engraving of this curious relic has been made:—

"The original situation of this curious fragment is uncertain. At present it is fixed in the front of the west gallery: but although it is not easy to point out any place that would exactly suit it, I imagine it must have been a part of the western side of the rood-loft, or of a gallery above the chancel-screen.

"Within the branch-work of a running border, such as is frequent in chancel-screens, and enclosed in casement mouldings, the legend of St. Melangell, or Monacella, is represented. The cleverness and ingenuity with which the story is told, in spite of the trammels imposed upon the artist by the requirements of the running border, are deserving of remark.

"The various figures, although carved in equally strong relief, and occupying equal intervals of the branch work and foliage in the running border, are nevertheless at five several distances in point of size. There is no grouping. The workmanship is minute, but rather grotesque; and the different animals are all, more or less, out of drawing. They

are painted in red and pink-white; the tracery panels, under them, alternately red and blue; the leading members of some pale colour. The branch-work and the foliage are also of light colours; but these chromatic decorations are much faded, and there is not light enough to ascertain them.

"I must pre-suppose in the reader some general acquaintance with the legend, (see p. 139;) and therefore I shall only notice the incidents of it, as they have been developed by the fancy of the ancient artists.

"First compartment.—*Brochwel Ysgythrog*, Prince of Powys, on horseback; his bridle tied on the mane of the horse; both arms extended; in his right hand a sword, which he is brandishing. He wears long hair, under a flat cap; a close-fitting coat and girdle, both painted red; and sits in the high saddle of the middle ages. He is the most distant figure of the series.

"Second compartment.—Partly damaged in the branch-work, but the figure is entire. The huntsman, half-kneeling, tries in vain to remove the horn, which he was raising to his lips for the purpose of blowing it, when it remained fast, and could not be sounded.

"Third compartment.—*St. Melangell*, or *Monacella*, represented as an abbess; her right hand slightly raised; her left hand grasping a foliated crozier; a veil upon her head. The figure, seated on a red cushion, is larger than that of *Brochwel*, and smaller than that of the huntsman.

"Fourth compartment.—A hunted hare, foreground size, crouching or scuttling towards the figure of the saint. The hare is painted red.

"Fifth compartment.—A greyhound, in pursuit; the legs, entangled among the branches of the running border, can hardly be distinguished from them. The dog is painted of a pale colour.

"Sixth compartment.—A nondescript animal, intended, I suppose, for a dog. In this, and the fifth compartment, the hounds are supposed to be further from the eye than the hare, which is the largest figure in the whole range.

"One tracery panel has its gouge-work painted red; the gouge-work of the next, is blue; that of the next, is red; and so on alternately.

"I cannot close this brief account without remarking, that although these carvings are decidedly grotesque, and

verging upon the ludicrous, they should be considered, as all works of that age were, rather in the light of sketches than highly-finished works of art. But I may add, that the genius of the place itself, where these antique remains are found, is far more solemn and more graceful than the church in its present condition, or even in its more ancient and ornamental character."

The font, which is of plain and early design, is about twenty inches high, and the same in width: it is placed in the nave.



Within the precincts of the church-yard, which is noted for its highly picturesque and secluded situation, are two

recumbent figures greatly mutilated. One of them, alluded to above, is said, by the common tradition of the place, to represent Iorwerth Drwyndwn; and the other, St. Monacella. The date of the male figure, may be the thirteenth century; that of the female, is apparently more recent. These figures are so much weather-worn and defaced, that it is difficult to ascertain their monumental character with much precision. They have been delineated, as well as the architectural illustrations of this account, by the able pencil of R. Kyrke Penson, Esq., of Oswestry.

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### CAERLEON.

(*A Paper read at the first meeting of the Caerleon Archaeological Society,  
5th July, 1848.*)

GEOFFREY of Monmouth tells us that Caerleon, which was originally called Caer-wysc, or the city upon the Usk, was built by one Belinus or Beli Mawr, who must have lived some three or four centuries at least before Christ. This account has been copied by succeeding writers with many fanciful additions, and is so far founded on fact, that there exist at the present day the remains of a remarkably strong British Caer at a place called the Lodge, about a mile in a direct line from the present town, which Coxe, if I recollect right, says is called Belinstown or Belinstock, a name which, if found in any ancient authentic document, and if it did not originate with the tourist or his informant, would appear to confirm the statement of Geoffrey, that it was the work of some powerful British chieftain of the name of Beli or Belin. Although the name is common enough in British history either alone or in composition, it may be observed that in its original import it was rather a title than a proper name, the same as Baal of the sacred writings, variously written Bal, Bala, Bel, Belin, Belis, in other Eastern languages, in all of which it is an epithet of the Deity, as we find it was in Welsh. It may be translated simply *The Lord*. If, as it has been supposed, the principal object of druidical worship was the sun, the above name may be equivalent to Heliopolis, and have no reference to the prince who caused these works to be constructed. The Roman station of Isca Silurum was in all probability founded by Julius Frontinus about the seventieth year of the Christian era; and that it was the seat of the second Augustan legion we have abundant proofs in the various monuments that have been found here. That its modern name, Caer-leon, the city of the legion, is derived from this fact, I think the most probable supposition that has been advanced. Having been the capital of

the Roman province of Britannia Secunda, it was no doubt a place of considerable importance in its day; yet we must not be led away by the exaggerated descriptions of its splendour and extent given us by the writers of the middle ages. Its area within the walls was, I believe, about fifty acres, and I see no reason to suppose that the city ever extended beyond them. Comparing this with some of the most densely populated of our modern towns, I think it may possibly have contained from six thousand to seven thousand inhabitants at the most. The public buildings were doubtless handsome, well built, edifices; yet when Giraldus, writing of its remains as existing in his time, mentions immense palaces ornamented with gilded roofs, we may be allowed to doubt whether any roof of Roman construction could possibly have endured through the seven centuries and upwards that had elapsed from the departure of the Romans to his time. The worthy archdeacon and his companions, it appears, made no stay here, but merely passed through the town on their way from Usk to Newport, and he most likely wrote his description from the reports of others and his own imagination, rather than from what he actually saw there. We may readily believe, however, that many more remains of Roman greatness were visible in the twelfth century than there are at present. Henry of Huntingdon, who wrote half a century before Giraldus, gives a very different account of it; for he tells us that although it had been the seat of an archbishop, the walls were then scarcely to be seen.

The local history of Caerleon during the Roman period is a complete blank, with the exception of the tradition that Julius and Aaron were martyred here during the persecution of Dioclesian, early in the fourth century; and very little, that can be depended upon, is recorded of it while under the dominion of the British or Welsh chieftains who subsequently governed the country. Under the designation of kings of Glamorgan and Gwent, these princes appear to have interfered but little in the interminable quarrels of their countrymen of the other parts of the principality, and after the sixth century to have lived, generally speaking, upon good terms with their Saxon neighbours of Mercia, till some time in the latter half of the ninth century, when they voluntarily placed themselves under the protection of King Alfred, and did homage to him and to his successors down to the Norman conquest. Caerleon and Gwent, in the mean time, passed from the possession of the princes of Glamorgan to another family, which, under the name of Lords of Caerleon, continued to hold the town, and a considerable district attached to it, down to the reign of Henry III., when it became the property of William Marshal, earl of Pembroke. The pedigree of the princes of Glamorgan and Gwent is tolerably well authenticated; but beyond their names we know little of them. A dry list of these petty princes, and the few particulars that are recorded of them, would occupy too much space, and, moreover, be foreign to the purpose of this paper.

In 892 or 893, the Danes plundered the town and ravaged the whole country. In 958 King Edgar visited Caerleon and determined a dispute between the reigning prince, Morgan, and Owen ap Howel Dda, in favour of the former. In 962 we are told that Edgar was again there; but the occasion of his visit is not stated; we are only informed that Morgan agreed to pay him an annual tribute of one hundred cows. In 967 it is said that Owen ap Howel Dda having ravaged Gower in Glamorganshire, Edgar marched an army to Caerleon to assist his vassal Morgan, as might naturally be supposed; yet it is added in one chronicle that the Saxon monarch gave Caerleon to Owen. Contradictory as this appears, it seems to have been the fact, as the descendants of Owen were Lords of Caerleon from that time till it passed to the Marshals. In 970 Alfere, earl of Mercia, sent a fleet to attack the city, which was repulsed with great loss. Whether the Saxon earl acted under the orders of the king, and this expedition was intended to enforce the payment of the tribute, or originated in some private quarrel between him and the lord of Caerleon, it is perhaps impossible to determine. In 972 the Saxon fleet again appeared before Caerleon, unless this be the same transaction related under a different date, which is not improbable, as the chronicles seldom agree exactly as to the year in which any particular event happened. No reason is assigned for this attack; we are only informed that the Saxons retired without effecting their object, whatever it may have been. In 976 the Danes landed, ravaged the whole country, and entirely destroyed the city. In 983 the people of Gwent rebelled against Owen ap Howel Dda, who had now for some years been prince of South Wales. His son Eineon marched against them, but was defeated and killed. However, the insurrection appears to have been put down. Prince Owen died in 987. He had several sons. Edwallon died in 972; Eineon, who seems to have been the eldest, was killed as above in 983; Llewarch had his eyes put out by Godfrid the Dane, after which we have no further account of him; Meredith succeeded his father in South Wales, and having made himself master of North Wales and Powis, became sole prince of Wales; he died in 998; Jestyn, lord of Jestynston in Pembrokeshire, who succeeded to Caerleon; and Grono. The names of the two last are omitted in the Welsh chronicles, although several existing families trace their descent from Jestyn. This has involved the historians of Wales in a series of the most absurd anachronisms that it is possible to imagine. The similarity of their names has led them to identify this Jestyn ap Owen with Jestyn ap Gurgan, the last prince of Glamorgan, who was dispossessed by Fitz Hamon a century afterwards. The consequence of this blunder has been to throw the whole history of Wales at this period into confusion. At what time Jestyn ap Owen died I have not discovered. His son Rhydderch, however, on the death of Llewelyn ap Sitsyllt in 1021, made himself master of the principality of South Wales. It is evident that a person who was old

enough and powerful enough to seize upon the government of South Wales in 1021, could not possibly be the son of a prince of Glamorgan who was alive and at the head of his troops in 1090. Modern historians, however, having put Rhydderch down as the son of Jestyn ap Gurgan, are puzzled to account for his title to South Wales. To get over this difficulty, a chronicle published in the *Myfyrian Archaiology*, called *Llyfr Aberpergwm* — evidently a comparatively modern composition — states that Aeddon ap Blegorad, the usurper of North Wales, who died in 1015, had made him his heir. It is evident, however, that with the exception of his cousins the sons of Eineon ap Owen ap Howel Dda, he had as good a title to South Wales as any of his competitors. The same pretended chronicle, called *Llyfr Aberpergwm*, gravely informs us that in the year 994 Jestyn married Denis, daughter of Bleddyng ap Cynfyn, prince of Powis. Now as Bleddyng ap Cynfyn did not die till 1073, it is totally impossible that he could have had a marriageable daughter in 994, even if he himself were in existence, which is very doubtful, as he is nowhere represented as a very old man. This lady, however, figures in many pedigrees as the mother of Rhydderch; and to complete the absurdity, we are told that Caradoc ap Griffith ap Rhydderch ap Jestyn married another daughter of Bleddyng ap Cynfyn, that is to say, his great grandmother's sister. The truth seems to be that the mother of Rhydderch and wife of Jestyn ap Owen, was a daughter of Elystan Glodrid, a chieftain who died about 1010, and that the wives of Jestyn ap Gurgan and Caradoc ap Griffith were sisters, daughters of Bleddyng.

Many more anachronisms almost as absurd have originated from this confusion of persons, and the unfortunate Jestyn ap Gurgan, whose greatest crime appears to have been his misfortunes, has been handed down to posterity as a monster of vice and immorality, it being evident from the dates that much of what is alleged against him applies in fact to the son of Owen ap Howel Dda.

Rhydderch ap Jestyn was killed in battle in 1031; Caradoc his eldest son was killed in battle in 1035; Griffith the second son had Caerleon; Rhydderch Fras Ewyas, and Rhys Jestynstone in Pembrokeshire, and, from a donation of his recorded in the Liber Landavensis, some property in Gwent.

Griffith ap Rhydderch fortified Caerleon, and held it at his death in 1054 or 1057, for the accounts differ as to the year.

Caradoc ap Griffith succeeded his father, and was living at the Norman conquest. The Liber Landavensis expressly states "that when King William conquered England, Herwald was bishop of Landaf — Cadogan ap Meuric reigned in Gwlad Morgan — Caradoc (ap Griffith) in Ystradyw, Gwentuchoed and Wentllwch — and Rhydderch (i.e. Rhydderch Fras) in Ewyas and Gwent Iscoed, which said kings served King William, and died in his time." This was the king Caradoc, who assisted Harold against Griffith ap Llewelyn, prince of Wales, and who is said to have destroyed a

house the Saxon general was building at Portscuet in 1065, in revenge for the latter not having assisted him in recovering the principality of South Wales. The four vills stated in Domesday to have been laid waste by King Caradoc were probably Harold's property. The Saxons at this time appear to have established themselves permanently on the west side of the Wye, judging from the entries in Domesday relating to this part of the country. In that venerable record no less than sixty-four vills are mentioned as then in the hands of the king's bailiffs, including the four that had been wasted by Caradoc. From the names of these bailiffs they appear to have been all Saxons. Three Hardwicks are mentioned, Llanwern, Dinham and Portscuet. In private hands were Llanfiangel, Dewston, Caerwent, Caldicot, Strugul, (Chepstow,) Monmouth, and Welshbicknor, with some others not named. The town of Caerleon paid a rent of £7. 10s., which in all probability was the same as had been paid to the Saxon kings. We certainly have no positive proof that all these vills or manors had been in the possession of the Saxons, but some of them certainly had. The fact of Harold's building a house shows that he had some of them; and certain lands in the castelary of Caerleon are said to have been wasted in the time of King Edward, and when King William received them. We have no account of the Normans having taken anything from the Welsh at this early period, except seven vills or manors, of which it is said, "these were added to the customary payment of King Griffin by Earl William (Fitz Osbern) with the consent of King William." This customary payment of King Griffin or Griffith, who, as we have seen, died before the Norman conquest, could, I think, be no other than the £7. 10s. payable from the revenues of Caerleon; and the seven vills may probably have been received from his son Caradoc by Fitz Osbern, as the consideration for the assistance afforded by the Normans to the former, in recovering the principality of South Wales in 1069.

Caradoc died in 1069 or 1070, and his son Owen ap Caradoc succeeded to the lordship of Caerleon, of which place nothing is recorded in his time. In 1094, according to the Welsh chronicles, the Normans were completely driven out of the country; but I question much whether Gwent is to be understood as included in this sweeping statement. Indeed I incline to think it should not; for Owen appears to have continued in his allegiance to the crown of England, and in 1113 was entrusted with the defence of Caermarthen Castle, then in the hands of the Normans, against Griffith ap Rhys, prince of South Wales, and was killed in the assault.

Owen ap Caradoc left three sons, Owen, Morgan, and Jorwerth. A rather apocryphal document, published by Dugdale, calls the former Owen Wân; and states, that Robert de Chandos won Caerleon from him, and founded the priory of Goldclift, in 1113. If this were so, Owen could have been in possession but a very short time, his father having been killed the same year; nor does it seem

probable that Chandos should set about founding a monastery immediately after gaining possession. There may be some error in the date, but it does not appear at all consistent to suppose that the Norman would be permitted to dispossess the heir of a tenant of the crown who had lately fallen fighting on its behalf. Unfortunately, the public records do not extend so far back, or we should probably find that Robert de Chandos was only the owner of Goldclift, which was a mesne fee under Caerleon; or, if he was in possession of the latter, that he held it under a temporary grant during the minority of Owen, who, from the number of years that he and his brothers survived their father, must have been quite a boy,—and, moreover, as his cognomen imports, either of weak intellects, or of a sickly constitution. Robert de Chandos was one of those who came over with the Conqueror, and died in 1120. He was buried at Goldclift; and, although he left three sons, Robert, Roger, and Godard, neither of them succeeded at Caerleon, nor appear to have made any claim to it,—which they would have undoubtedly done had they possessed the slightest title to the property. This is presumptive evidence that their father only held it under a temporary grant from the crown.

Owen ap Owen ap Caradoc, as before observed, probably laboured under some infirmity of body or mind, which rendered him incapable of succeeding to his inheritance. His brother, Morgan ap Owen, was lord of Caerleon in the reign of Henry I. According to the chronicles, in 1136 he waylaid and murdered Richard de Clare and his son Gilbert, in Coed Grono, near Abergavenny. Giraldus attributes this act to Iorwerth, the younger brother of Morgan, and mentions only Richard de Clare, saying nothing of his son. Sir Richard Hoare, in a note on this passage in Giraldus, seems mistaken as to the person. He states him to have been Richard Fitz Gilbert, the great ancestor of the Clares, who came over at the Conquest; but that nobleman died in 1114. The person meant must be his grandson, Richard earl of Hertford, who was buried in Gloucester abbey. He was father of Gilbert and Roger, and brother of Gilbert earl of Pembroke. Morgan ap Owen was killed, together with his bard Gurgan ap Rhys, a famous poet of that time, by Ivor ap Meyric, Lord of Sengennith, or Caerphilly, in 1157. The reason assigned for this outrage is inconsistent with what followed. The chronicle tells us that Ivor had a longing for Morgan's estate; but, in the very next sentence, adds, that he gave the property to Iorwerth, Morgan's brother.

Iorwerth ap Owen distinguished himself at the battle of Lincoln, in 1141, fighting on the side of Maud the Empress, against King Stephen. A few years after, Caerleon was taken by William earl of Gloucester: the intruders were, however, quickly driven out, and the town recovered by its right owner. In 1171, Henry II., on his way to Ireland, seized it, and placed a garrison there. Iorwerth, with his accustomed activity, mustered his forces, and with the assistance of his sons Owen and Howel, and his relation

Sitsylt ap Dyfnwal, attacked and retook the town; but was unable to gain possession of the castle. Henry, on his return the following year, sent a safe conduct to the Welsh chieftain, and desired to meet him on the borders, in order to conclude a peace with him. The latter did not hesitate to obey the summons, and sent forward his eldest son Owen to meet the king. The garrison of Newport, which belonged to the Earl of Gloucester, waylaid the young man, and basely murdered him and most of his attendants. The few that escaped carried the news to Iorwerth, who was upon his road. He immediately turned back, raised all the forces he could, and ravaged the estates of the Normans to the gates of Gloucester and Hereford. The following year he regained possession of the castle of Caerleon; and, with his son Howel, reduced the whole of Gwent Iscoed except the castle. The castle here meant was probably Chepstow, the Welsh name of which is Castell Gwent. The year 1174 was remarkable for one of those acts of ferocious cruelty, which, unfortunately for the characters of our Welsh ancestors, were but too common in those days. Howel ap Iorwerth having taken his uncle Owen Pencarn prisoner, who was the right heir of Caerleon, plucked out his eyes, and emasculated him, to prevent him having heirs to his estates. The relationship of the parties, and the reason given for this diabolical act, show that Owen Pencarn was the same person whom we have before known as Owen Wân. Pencarn was probably his place of residence, whence he derived his last cognomen. The day following the commission of this atrocious act, the town and castle were attacked, and, after a determined resistance, taken by the Normans. Soon after this Iorwerth was reconciled to the king, through the mediation of Rhys ap Griffith, Prince of South Wales; and, with several other Welsh noblemen, did homage to him at Gloucester, and had his estates restored to him. He died soon after, and was buried in Goldclifft priory.

Howel ap Iorwerth is generally called Howel of Caerleon. It seems uncertain whether he survived his father or not: according to Giraldus, he was wounded in an attack made by the Normans on his castle of Usk, and died in consequence soon after. This being the statement of a contemporary, must be taken as correct. The difficulty is, that we have no account of his having been in possession of Usk at any time after his father did homage to the king: on the other hand, it will appear from a document which will be quoted hereafter, that he did hold Caerleon of the king, in capite, which must have been of course after his father's death. He was the founder of Llantarnam abbey, during the lifetime of his father, as will be noticed hereafter. I am inclined to think that he died about the year 1178. All our Welsh genealogists give Howel a family of one son, and four daughters, called coheiresses,—from whom several families claim descent. This is certainly incorrect. It appears by the inquisition post mortem of his son Morgan, that he was an only child. They also give him three brothers: Owen,

who was killed at Newport, Dyfnwal, and Griffith. This is another mistake: from the same document, it is certain that Iorwerth had only two sons, Owen and Howel, and four daughters. One of these ladies married a person of the name of Dyfnwal, and a second a Griffith. This accounts for the last error; the two sons-in-law have been mistaken for sons.

Morgan ap Howel, generally called Morgan of Caerleon, must have been quite a child at his father's death, as he survived him seventy years. To whom he was given in ward the records do not extend far enough back to show. I have found nothing relating to Caerleon for several years. In 1217, according to the Welsh chronicles, William Marshal the elder, got possession of the castle, but without stating in what way. It appears, however, that it was under a grant, real or pretended, from Morgan, in the following terms:—

"Know all men present and to come, that I, Morgan, son of Howel, have given and granted and by this my present charter confirmed to William Marshal, Earl of Pembroke, and his heirs, the castle of Caerleon, with its appurtenances, to be holden of the Lord the King, and his heirs, in capite, as Howel my father was accustomed to hold the said castle, with its appurtenances, justly and freely, and as I justly and freely do hold the said castle, and its appurtenances, as of the gift of the King. Witnessed by Hubert de Burg, then Justiciary of England; Gilbert de Clare, Earl of Gloucester and Hertford; . . . . . Ralph Fitz Nicholas, William de Gamage, and others."

There is no date to this document, but it might be about the time mentioned in the chronicles. It was confirmed by the king to William Marshal, junior, 12 Henry III., 1228; and again to Gilbert Marshal, 19 Henry III., 1235. What the Marshals claimed under this as the appurtenances to the castle, we can only conjecture from what Morgan died seized of, which was but a small portion of the estate, as will be seen hereafter. We can hardly suppose that this grant of his property was a voluntary act on the part of Morgan: there can be little doubt, I think, that he was acting under coercion, if he ever executed such an instrument. Indeed, it appears from an entry in the clause rolls of the 4th Henry III., that he instituted some proceedings, in the King's Courts, against Marshal, to recover his property; but the result does not appear. In 1223, the custody of the castle, &c., of Dymock, in Gloucestershire, was committed to Morgan. Whether this had anything to do with this affair or not, I am unable to say. It is clear that he never entirely gave up his claim, for he seems to have fled to Llewelyn, Prince of Wales, and to have put himself under his protection.

In 1231 the prince attacked the castle and town, and having captured them after an obstinate resistance, put all the garrison to the sword, and burnt the castle to the ground. I conjecture that it was never rebuilt. William Marshal the younger, died the same

year, and was succeeded by his brother Richard, who made peace with Llewelyn, and joined him against the king. Richard Marshal was killed in Ireland, in 1234. The same year commissioners were appointed to meet at Montgomery, to settle the disputes between the king and Llewelyn, *as to the castle of Caerleon*. In 1235 Gilbert Marshal obtained the confirmation from the crown, before mentioned; and, about the same time, seized Machen castle, which also belonged to Morgan, and fortified it. In 1236 peace was made between the king and the prince. The articles agreed upon contain an express stipulation that all the lands and goods that Gilbert Marshal held belonging to Morgan should be restored to him. This, however, does not appear to have been done, at least to the full extent; as by Morgan's *inquisition post mortem*, 33 Henry III., he only died seized of the commotes of Eddlogan and Llyfnydd. The former is a well-known manor near Pont-y-pool; Llyfnydd is all that part of the lordship of Caerleon which is in the level of Caldicot. It was formerly much more extensive, and the commote of Iscoed Llyfnydd comprised the whole of the district now known as the hundred of Caldicot. From other records, we learn that Morgan held another manor in Mamhilad, under the lords of Abergavenny, called from him Mamhilad Morgan. This was all that was left to him of his original property, which had extended from near Chepstow to the Rhymni, and from the Severn to Pont-y-pool. This *inquisition* is the earliest extant held after the death of a Welsh nobleman, and is, on several accounts, extremely interesting. The jury consisted of twenty-three, an unusual number, and they were all Welshmen. They found that the deceased held these commotes, of the annual value of £40, of the king, in *capite*, by the service of attending the king in his army with all his men, at the king's cost. The remainder of the record is verbatim thus,—

"And they say that Meredith ap Griffin is the nearest heir of the said Morgan: if he can prove that he is legitimate; and the jury understand that he is not legitimate. Concerning the age of the said Meredith, they say that he is fourteen years old: and, if the said Meredith cannot be the heir of the said Morgan, they say that the four daughters of Iorward ap Owelyn, of whom two are living, that is to say, Nella and Amable, and two are dead, that is to say, Wlad and Angared, are the nearest heirs. The said Wlad (Gwladis) being dead, her son and heir is Rhys the son of Griffith: of Angared, deceased, her son and heir is Grifin son of Dyfnwal; and for this reason, that the said women were sisters of Owely ap Iorward, father of the said Morgan."

We are not informed who this Meredith ap Griffith was, who was supposed to be illegitimate, nor how he was Morgan's heir. From a later document in the reign of Edward I., we learn that his mother was Gwervil, Morgan's only daughter. It is clear, from the finding of the jury, that Howel had no daughters, or they would have been their brother's heirs, supposing his grandson were illegi-

timate, and not his aunts. It is equally clear that Howel ap Iorwerth had no brothers, or they would have been the heirs of their nephew, and not their sisters. This fully proves the mistakes of the genealogists before noticed; none of whom, be it remarked, take any notice of Morgan's daughter Gwervil.

I might here conclude the account of the Welsh lords of Caerleon, which had now become the property of the Clares, by descent from the Marshals. However, as the commotes of Eddlogan and Llyfnydd again became united with the lordship of which they were considered members, it may be as well to state that Meredith ap Griffith proved his legitimacy, and held the property until 1272 or 1273, when, Edward I. being in the Holy Land, Gilbert de Clare forcibly dispossessed him. This is stated in his inquisition, 6 Edward I. An account in the *Myfyrian Archaiology*, states that Meredith died in 1270, and was buried at Ystrad-flur. There must be an error in this date, as Edward I. did not succeed his father until 1272; and, it appears from the above, that it was not until after this that Gilbert de Clare seized the property, and that Meredith was then living. This Meredith ap Griffith, according to Lewis Dwnn, rebuilt the castle of Machen. I very much doubt the authority, or that Meredith ever held Machen.

Morgan ap Meredith succeeded to no part of his father's property in Monmouthshire, except the little manor of Mamhilad, although the Welsh heralds continued to call him Lord of Caerleon. From him, by the marriage of his only daughter Angharad with Llewelyn ap Ivor, our respected neighbour Sir Charles Morgan is descended. Upon this account, I may perhaps be allowed to digress a little from the proper subject of this paper to correct an error originating in the MSS. Pedigrees of the Arwydd Feirdd, or Welsh heralds, and copied from them in all the printed accounts of the county. In all these, Angharad is represented as heiress of Tredegar, and her husband as Lord of St. Clair; and he is said to have acquired the former by this marriage. The reverse of this is the fact: Tredegar was the patrimonial estate of Llewelyn, with which his wife had nothing to do; but she was Lady of St. Clair, by inheritance from her father, who died seized of it, (Inq. p. m. 5 Edward III.,) and her husband became its lord only on his marriage, and in her right.

This is clear from her father's inquisitions: for there are two of these records, one for North Wales, and the other for South Wales, both of the same year; yet it is remarkable, that one states the lady's age to be thirty-two, and the other forty, and neither name her husband, nor notice that she was married. The only property she could have had in this county was Mamhilad; and it appears very doubtful whether she had even that. It was a mesne fee held of the lords of Abergavenny. Sir Morgan Meredith held it in 6 Edward II.; and was foreman of the jury in that year on the inquisition post mortem of John de Hastyngs, senior. In 18 Edward II., Sir Morgan (Dominus Morganus) is returned as

holding it by the service of half a knight's fee, valued at 20s.; after which there is no further mention of it as a separate estate, as by some means it became merged in the superior lordship, of which it still continues a member.

Having traced the possession of Caerleon to the Anglo-Norman barons, I purpose to leave the account of its succeeding lords down to the present time, to form the subject of a future paper, if the Society should think this imperfect sketch worthy of their notice. Before I conclude, I will beg to present some brief remarks on the ecclesiastical establishments, including the famous college, or school, said to have existed here, and the few learned men whose names have come down to us as connected with it and the municipal institution.

It is the generally received opinion that Caerleon was the seat of an archbishop, from very early times; perhaps from the first introduction of Christianity into Britain. No list of these dignitaries is extant; nor have the names of any of them, that can be depended upon, been handed down to us previous to Dubritius, in the fifth and sixth centuries. We are told indeed, that a St. Fagan, who was sent over by Pope Eleutherius at the request of King Lucius, about the year 177, was the first. This seems to rest on little better foundation than pure imagination. The fact that a church in Glamorganshire is dedicated to a saint of this name, is the only evidence we have of his existence. Whether he was a bishop, or a priest, or in holy orders at all, no one knows. His name occurs in some of the lists of Welsh saints: but it is impossible to tell by whom, or at what time these catalogues were originally compiled, as no copy I believe is extant that can be proved older than the twelfth or thirteenth centuries, at the utmost,—if any can be dated even so far back. A St. Angulus, according to some, was archbishop of Caerleon, according to others, of London; and is said to have been a martyr: no one knows where or when. A St. Gudwal, according to Enderby, was another archbishop of Caerleon: but the only saint of the name of whom we have any account, was bishop of some place in Armorica, or Flanders. Adelphius, one of the British bishops who attended the council of Arles, is supposed to have been of this see, simply because Stillingfleet not understanding his title *Episcopus de Civitate Colonia Londinium*, proposed to read *Colonia Legionensium*. Mr. Rees, in his *History of Welsh Saints*, seems to adopt this reading. Whitaker has, however, shown that the colony of the Londoners was Richborough, in Kent, and that it was so called from the soldiers of the Second Augustan Legion having been removed from London to that place. Tremonus is the next; and he is said to have been archbishop in the time of Vortigern, and Aurelius Ambrosius. If this can be shown to rest on any better authority than that of Geoffrey of Monmouth, I should be disposed to admit him to the honour; but I strongly suspect it does not. Of Dubritius, who is supposed to have been the immediate successor of Tremonus, we

have more certainty. His era, and his acts, have however been strangely antedated, and disfigured. His having crowned King Arthur in 517, is possible from the date, supposing such a ceremony was usual at that period; but, at the risk of offending the prejudices of my countrymen, I must say that I look upon the whole story as a fable. In some notes on the *Liber Landavensis*, now in the possession of Mr. Rees of Llandovery, I have shown that Dubritius was probably born about 475, and died about 560, having resigned the metropolitan see to St. David, between 522 and 529. The latter having removed to Menevia, the title of Archbishop of Caerleon was dropped.

Dubritius is the reputed founder of several schools or colleges; among them one at Caerleon, wherein, according to Geoffrey of Monmouth, there were two hundred philosophers, studying astronomy and the other sciences. If any dependence can be placed upon a statement in Taliesin Williams's collection of MSS., now in course of publication, Caerleon was a Bangor, or, as we should call it, an University, consisting of four colleges, called Cor Dyfrig, Cor Arthur, Cor Iuliws, and Cor Aaron. The authority is very questionable; but, if true, the first of these was probably the only one founded by Dubritius. The eras of some of the learned men who are reputed to have been members of this school or college, prove that it must have existed before the time of that saint. The list of these worthies is short, and the names disfigured by Latin terminations and corrupt orthography, which makes it difficult to identify the individuals with any known Welsh authors.

The earliest of these in point of time, appears to be a person called by Capgrave, Fox, Cressy, and Lewis, in his *History of Britain*, Bachiarius; but, by Bale, Machen Vates. He was a divine, and mathematician, cotemporary with Vortigern, and author of several works. Capgrave enumerates the following:—

De judicijs Nativitatem.

De Fide perseverante.

Epistolæ Januario de recipiendis lapsis. Still extant, in *Bibliotheca Patrum*.

And a Defence of his Pilgrimage to Rome, dedicated to Pope Leo the First.

The dedication of the last is consistent with his being cotemporary with Vortigern, as Leo reigned from 440 to 461. He is mentioned by the centuriators of Magdeburg; but is not noticed in Leland's work *De Scriptoribus Britannicis*.

What Welsh name is disguised under that of Bachiarius, it is difficult to conjecture. There is a church in Merionethshire, called Llan-vachraeth. Professor Rees considers the name of the saint to have been Machraith: the soft initial would, however, answer equally well to Bachraith, which is the nearest approach to the name of our author that I have found. The era and parentage of this saint were equally unknown to the Professor.

Megantius.—Bale calls him Genethliacus; and says he was a philosopher and famous mathematician, of Caerleon. Leland mentions him rather contemptuously. The story of his having been consulted by Vortigern respecting the birth of Merlin, seems taken from Geoffrey of Monmouth. The fable does not disprove the existence of the individual, although his era appears misplaced. He was probably the St. Meugant of our list of saints, son of Gwendaf, by Gwenonwy daughter of Meuric ap Tewdric, King of Glamorgan and Gwent. He was originally a member of the college of St. Iltyd, but afterwards of Caerleon; of which last, according to Rees, his father was principal. His true era must have been the end of the sixth and beginning of the seventh centuries, instead of being contemporary with Vortigern. Two poems ascribed to him, are published in the *Myfyrian Archaiology*; in one of which he mentions Cadwan, King of North Wales, who died in 630. This corresponds with his era as calculated from his genealogy, as his father-in-law Meuric died about 575. If Bale meant the same person, under the name of Genethliacus, the alteration seems rather strange. This appears more like a Latinized form of Cenyydd Leawg, Cennyth the Bright; a saint, who is supposed to have flourished about the same time as Meugant, or rather earlier.

Melchinus, Melkin, or Maelgwyn.—Leland mentions this author; a fragment of whose works he found in the library of Glastonbury abbey, by which he discovered that he was a Welshman, and had written a short History of Britain, interspersed with prophecies, "after the manner of his country." John Harding, who wrote in the reign of Henry VI., calls him Mevinus. Lewis, in his *History of Britain*, quotes his authority respecting the story of Joseph of Arimathea; tells us that he was cotemporary with Vortipor; was a poet, interpreter of dreams, &c.; and that he was quoted by Capgrave, Harding, and Leland, and died in 550. According to Asser, the students of Oxford claimed Melchin as one of those who had formed rules and regulations for the government of their university. Whether this were so or not, it shows that he was held in some estimation as a learned man in the time of King Alfred. Neither his History mentioned by Leland, nor any other work by him, is at present known to be extant. In Taliesin Williams's MSS., he is called Maelgwyn Hir, uncle of St. Teilo, and Preceptor of Talhaern, another famous bard of this school. From the name given him by Harding, we may perhaps identify him with St. Mevinus, alias Conaid, a native of Gwent, and related to St. Samson, whom he accompanied to Armorica, where he founded a monastery in the diocese of St. Malo. Cressy says he died in 590; Butler, in 617. The former, is more consistent with his relationship to Samson. He is not mentioned by Rees, nor in any published list of Welsh saints. He is invoked in the Saxon Litany of the seventh century; and his name occurs in the old English missal, in use before the Norman Conquest. Feast, 15th of June, in England; but the 21st, in Armorica.

Talhearn.—If it be true that he was a pupil of Maelgwyn, he must be placed in our list. None of his works are extant. He is supposed to have been cotemporary with Taliesin. Nenius mentions him under the name of Talhaern Talanguen, which seems a clerical error for Tatanguen, as Iwan Brydydd Hir, a Welsh poet, writes it Tatangwn, and more modern authors Tad Tangwn, the father of Tangwn, a saint. Taliesin Williams's MSS., make Talhearn himself a saint and spiritual director of Aurelius Ambrosius. Very little attention can be paid to this, as we know nothing of the author of the MSS., nor his authorities for the statement.

Although not belonging to the school of Dubritius, yet as a native of the town whence he took his name, I may mention John of Caerleon; of whom Leland gives a short account, by which it appears that he studied at Cambridge, where he excelled in philosophy, medicine, and mathematics; and wrote a work on astronomy, in 1482, which was then extant. Nothing is said of his family; so we are left in the dark as to who he was. Some member of our Society may perhaps be enabled to furnish us with the names of his parents, and ascertain to what family he belonged.

Giraldus Cambrensis tells us that, in ancient times, there were three fine churches in this city. One dedicated to Julius the Martyr, graced with a choir of nuns; another to Aaron, his associate, ennobled with an order of canons; and the third, distinguished as the metropolitan see of Wales. This is much the same as the account given us by Geoffrey of Monmouth, and was perhaps copied from him; but having been adopted by so respectable a writer as the former, we may take it as evidence of its being the current tradition in their time; and the fact is not improbable in itself. Sir Richard Hoare, in his translation of the *Itinerary*, has the following note on this passage:—"I am inclined to think that two of them were in the neighbourhood of Caerleon, and not within the walls, *whose limits were too confined to admit of so many ecclesiastical establishments.*" And adds, "I have been informed, upon enquiry, that one of these churches was probably St. Alban's, in the parish of Christchurch; and (the other) St. Quenoe, in the parish of Llangattock; both of which are now in ruins." I entirely disagree with the learned antiquary as to the limits being too confined: many of our modern towns contain more churches on a much less area. But I will instance, as a case in point, the ancient station of Glevum, or Gloucester, the extent of which, within the Roman wall, was about the same as Isca; which, before the Reformation, contained seven churches, of which four are now standing, besides the abbey church and two other monasteries. Supposing they were without the walls, it is extraordinary that he should fix upon St. Alban's for one of them, rather than St. Julian's, which corresponds in name with one of those mentioned by Giraldus. And St. Quenoe's, or more properly St. Gwenoe's, dedicated to a Welsh saint, agreeing in name with neither.

I think they must have stood within the walls, although at present we are unable to point out their sites. The same observation applies to the cathedral, which could not have been the present church, dedicated to St. Cadoc, who flourished in the fifth and sixth centuries. We are not told to what saint this last church was dedicated. As, according to this account, Julius and Aaron had each a church, and St. Alban one in the neighbourhood, it was not likely that St. Amphibalus was lost sight of; especially, as being a native of the city, he must be supposed to have had higher claims to the respect of the inhabitants. The church of St. Gwenoe, mentioned by Hoare, was in existence at the Reformation. There are now no remains of it; and even the name is almost forgotten. It stood about a mile and a half from the town, in the angle between the Soar brook and the river Avon. It was granted in 10 James I., to Francis Morris, and Francis Phelps. Gwenoe was a virgin saint, of uncertain era, but probably of the fifth or sixth century. She had a church dedicated to her in Cardiganshire; and, according to Rees, her feast is the 3rd of January.

An abbey, of the Cistercian order, existed here at an early period: neither Dugdale, nor Tanner, could find any account of the date of its foundation, or the name of the founder. In 1252, Henry III. granted the abbot and monks of Caerleon freedom from tolls, at Bristol. In Pope Nicholas's Taxation, in 1291, the abbot of Caerleon is rated at £18 8s. 4d., for lands, &c., in this county, and Glamorgan. By charter 16 Edward II., 1323, the patronage of the abbey of Caerleon was granted to Alienora, wife of Hugh Le Despenser, junior, and Gilbert their son. After this, I have found no further account of it. I strongly suspect that this was the same religious body that existed at Llantarnam, at the Reformation, but which had originally been located in the town, at the place still called the Priory House. And for these reasons: Firstly, They were of the same order; and, although we know that Llantarnam was founded prior to the death of Iorwerth ap Owen, about 1175, we find no mention of it either in the Taxation of Pope Nicholas, or in any other public record, for several centuries afterwards. It is mentioned in one of the chronicles published in the *Myfyrian Archaiology*, that Howel ap Iorwerth founded the monastery of St. Deuma, that is, Llantarnam, in 1178. This is correct as to the founder, but I think not quite so as to the date. We have Howel's own statement that he was the founder, and that his father was then living. A charter of his, granting certain lands to the abbey of Glastonbury, he commences in these words,—“Be it known to all the faithful of the church of God, present and to come, clergy and laity, that I, Howel, son of Iorwerth, son of Owen, *with the assent and consent of my said father*, for my own salvation, and that of my parents, and predecessors, and for the commutation of the tithes Ensanternon, (in Llantarnam,) where I settled White Monks, (Ubi Albos Monachas institui,) have given,” &c. There is no date to this document, which is unfortunate.

The first monks that Howel brought here were probably placed in a house in the town, under a prior, while the abbey was being built. And when they removed to their new residence, and the superior was advanced to the dignity of an abbot, he still continued his title of Caerleon, retaining his town house as an occasional residence; but, when not there, leaving it in the occupation of a few monks, under the superintendence of a prior. Then, we find no place called the abbey in the town; nor have we any account, written, or traditional, of any other monastic establishment here. I don't know how we are to account for the name of the priory-house, except it be in this way. In the valuations of the possessions of Llantarnam abbey, at the Dissolution, I find no mention of any property in the town; but it by no means follows that there was none. Omissions were not uncommon in those documents, which were, apparently, made up from the rent-rolls of the different monasteries. Now, if the house was at the time in the actual occupation of the monks, it might be very easily overlooked, not appearing in their account-books. Or it may possibly be included in the rents of their manor of Magna Porta; an account of which I have, but it does not specify the parishes in which the several tene-ments were situated.

Of minor ecclesiastical establishments, I find that at the Disso-lution there were two chantries in the church here,—one, founded by Rees ap Griffith, called the Service of our Lady; the other, called the Rood Service, or Service of the Crucifix: the founder's name unknown. The endowment of the first, was valued at 21s. 4d.; and the other, at £4. 4s. 2d., yearly. These were granted, partly to Morris and Phelps, 7 James I.; and the re-mainder, to Francis Braddock, and Christopher Kingscoat, 12 Charles I.

A house and small rent charge, which had been given by some one towards the support of a preacher in the pulpit in the town of Caerleon, was granted to the same Morris and Phelps, 10 James I., although it seems rather strange that property left for so laudable a purpose could be construed to be a superstitious use.

From the expression *Ecclesia de Sancti Cadocco cum capellis* frequently occurring in the records, it may be inferred that there were more churches in the parish than St. Cadoc's, and St. Gwenog's. Some members of our Society may perhaps be en-abled to point out where they stood.

The town was formerly incorporated; most probably by one of its own feudal lords, as was the case with all the towns in the Marches of Wales. If any copy of the charter exists, it may prob-ably be found among the old title deeds of some neighbouring family. There are several royal charters among the Tower records; but they relate solely to the exemption from tolls granted to the burgesses throughout the Kingdom, and Duchy of Aquitaine, and have nothing to do with the municipal offices or government of the town. All that I am prepared to state at present is, that the chief

officer had the title of mayor. There were two bailiffs, and a coroner. The names of several of these functionaries I have met with as witnesses to old deeds. A curious letter from the mayor and burgesses of Caerleon to the mayor of Monmouth, is preserved in the Cotton MSS., in the British Museum, and has been published by Sir Henry Ellis.

The corporate seal bore a tower or castle on a shield, sémée of fleurs de lis.

T. WAKEMAN.

### Cambrian Archaeological Association.

#### SECOND ANNUAL MEETING, CAERNARVON,

SEPTEMBER 12th, 13th, 14th, 15th, A.D. 1848.

THE Second Annual Meeting of the Association was held at Caernarvon on the 12th, 13th, 14th, and 15th days of last September.

The Local Committee had been holding weekly meetings for some time previous, and was composed of the following gentlemen.

CHAIRMAN:

WILLIAM BULKELEY HUGHES Esq. M.P.

VICE-CHAIRMAN:

THE MAYOR OF CAERNARVON.

THE REV. T. THOMAS, VICAR OF LLANBEBLIG.

Rev. B. J. BINNS, M.A., Caernarvon  
Capt. CHARLTON, Mayor of Beaumaris  
Rev. J. DAVIDS, Caernarvon  
J. B. EDWARDS, Esq., Glynafon  
Rev. HEN. GREY EDWARDS, Caernarvon  
C. H. EVANS, Esq., Plasgwyn  
Rev. J. WILLIAMS ELLIS, Glasfryn  
FRANK FOSTER, Esq., Menai Bridge  
Mr. FOSTER, Caernarvon  
T. B. HASLAM, Esq., Caernarvon  
J. HASLAM, Esq., Anglesey  
Rev. R. R. HUGHES  
Rev. HUGH JONES, D.D., Beaumaris  
Rev. HUGH WYNNE JONES, Aberffraw  
Rev. JOHN WYNNE JONES, Heneglwys  
F. J. "VALKER JONES, Esq., Caernarvon  
WILLIAM JONES, Esq., M.D., Caernarvon  
OWEN JONES, Esq., Caernarvon  
JOSEPH JONES, Esq., Caernarvon  
Mr. R. I. JONES, Tre Madoc  
H. KENNEDY, Esq., Bangor  
Rev. HUGH LLOYD, Aberffraw  
Rev. R. W. MASON, Bodafon  
H. P. MANLEY, Esq., Caernarvon  
Rev. JOHN OWEN, Llanbedrog  
Rev. T. LL. OWEN, Bodvean  
Sir L. P. J. PARRY, Madry Park

T. L. J. PARRY, Esq., Madry Park  
Rev. D. PUGH, Abercraf  
R. A. POOLE, Esq., Caernarvon  
W. POOLE, Esq., Caernarvon  
E. G. POWELL, Esq., Caernarvon  
D. W. PUGHE, Esq., Brondirion  
WILLIAM ROBERTS, Esq., Caernarvon  
JOHN ROBERTS, Esq., Caernarvon  
OWEN ROBERTS, Esq., Dinas.  
JAMES REES, Esq., Caernarvon  
C. J. SAMPSON, Esq., Ty coch  
J. SANDERSON, Esq., Druid Lodge  
W. P. SMITH, Esq., Caernarvon  
BENJAMIN SMITH, Esq., Caernarvon.  
Rev. J. W. TREVOR, Llanfaelog  
LLEWELYN TURNER, Esq., Caernarvon  
Mr. J. THOMAS, Caernarvon  
Rev. R. WILLIAMS, Clynog  
ROBT. WILLIAMS, Esq., Jun., Caernarvon  
A. WYNN WILLIAMS, M.D., Caernarvon  
Rev. W. WYNNE WILLIAMS, Menaifron  
Rev. C. WILLIAMS, Holyhead  
Rev. J. WILLIAMS, Llanfairynghornwy  
Rev. J. WILLIAMS, Llangadwaladr  
CHAS. G. WYNNE, Esq., Cefnamlwch  
Rev. T. WILLIAMS, Llanddeiniolen  
J. WYATT, Esq., Grove, Bangor

J. MORGAN, Esq., Local Treasurer

Rev. J. JONES, Llanllylfn, Secretary for Caernarvonshire.

ROBERT JONES, Esq., Secretary to the Local Committee.

JAMES DEARDEN, Esq., Treasurer to the Association.

Rev. H. L. JONES, Beaumaris, and

Rev. J. WILLIAMS, Nerquis,

} General Secretaries to the Association.

The Shire Hall, for the meetings of the General Committees, had been handsomely put at the disposal of the Association by Lord Newborough and the magistrates of the county; the Guild Hall had been similarly granted by the Mayor, for the use of the Local Committee; and the National Schools, which contained the only room in the town large enough for the purpose, had been very kindly lent by the Vicar for the evening meetings, and for the exhibition of objects of antiquity. Arrangements had also been made for accommodating members at the hotels; for establishing a public breakfast and table d' hôte every day; for the various excursions proposed to be made during the meeting; for excavating part of the site of the ancient *SEGONTIUM*, &c.

The following is a list of the excursions which were proposed to be made, and of the principal objects of antiquity connected with them:—

#### No. I.

##### MILES.

- 3½ Newborough Church, Stone Inscription.
  - 2½ Llangadwaladr Church, Inscription.
  - 2 Aberffraw, Church and site of Palace.
  - 5 Henblas, Cromlech.
  - 5 Llangaffo, New Church.
  - 2 Llanfair Cwmmwd, Tomb and Church.
  - 2 Ferry.
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#### No. II.

Britannia Tubular Bridge, Llanfairpwllgwyngyll Church, Plas Newydd Cromlech, Plascoch, Llanidan Church, Bodowyr Cromlech, Trefarthen, Barras.—Boating; — and walking, about 10 miles.

#### No. III.

Drive by Dinas Moelydon, Menai Bridge, Bangor, Pentir Church, Dinas Dinorwig, Llandeiniolen, Yew Trees and Church, Crug, and home.—20 miles.

#### No. IV.

- 3 Llanwnda Church and Camps, Dinas-y-prif.
  - 2 Llanwrog, Dinas Dinlle, and Roman Road.
  - 2 Glynllifon, Maenhir.
  - 2 Llanllyfni Church and British remains.
  - 3 Nantlle Quarries, Lake, Wilson's View of Snowdon, Copper Mines, Cwm Cerwyn, Roman road on Mynyddfawr.
  - 1 Drwsycoed Mines and Mountains.
  - 2 Pontrhyd-du.
  - 4 Bettws Garmon.
  - 5 Caernarvon.
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#### No. V.

- 9 Castell Dolbadarn, Snowdon, Moel Cynghorion.

- 2 Llanberis Church.  
 9 Nanthwynant, Dinas Emrys.  
 3 Beddgelert, Priory Church, Pont Aberglaslyn, and Pass.  
 12 Llyn Quellyn, Roman Road, Castell Cidwm, and Caernarvon.
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## No. VI.

- 10 Clynnog Fawr, Cromlech, and Holy Well.  
 5 Tre'rceiri, British Encampment.  
 3 Nant Gwyrtheyrn, or Vortigern's Valley.  
 15 Caernarvon.
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## No. VII.

Marine Excursion by Steamer,—Carreg Llam, Nevin, and Porthdynllaen Bay, Maen Mellt, Maen Melyn, Bardsey, and Aberdaron.

Excursions might have been made to Dolbadarn, Penmorfa, Brony whole, Tre Madoc, Criccaeth, Pwllheli, Carn Madryn, Cefn Ammwelch Cromlech, and Nevin.

It was proposed that on one of the days an Excavation should be made on the site of the ancient SEGONTIUM; and in the afternoon the Association were to proceed to examine the castle, the walls of the town, the museum, &c.

The gentlemen of the Local Committee had been indefatigable in their efforts to make every requisite preparation; but considerable inconvenience was experienced in consequence of members, intending to be present, not previously making known their intentions; and more particularly by gentlemen not sending in objects of antiquity for exhibition until the very last moment. The additional fatigue and trouble, thus occasioned to the officers of the Association, was very great, and could only be obviated by the most active exertions on their parts.

At nine P.M. on the evening of the 11th, the President, Sir Stephen Richard Glynne, Bart., held a meeting of the General Committee at the Shire Hall, when various preliminary matters were discussed.

## TUESDAY, SEPTEMBER 12.

At nine A.M. the President held another meeting of the General Committee at the Shire Hall. At ten, two parties for excursions were formed, and proceeded, one upon the excursions Nos. I. and II. joined together, the other upon excursion No. V. The former party was received by Thomas Assheton Smith, Esq., M.P., at Plas Newydd, and by William Bulkeley Hughes, Esq. M.P., at Plas Coch. They visited most of the objects of antiquity laid down in the programme of their proposed route. The other party inspected Llanberis Church, now restoring by H. Kennedy, Esq., and examined all the historical spots that lay in their course. They lunched at Beddgelert, and arrived at Caernarvon before the other party returned.

At half-past six P.M. the members assembled at dinner at the Uxbridge Arms Hotel; and at half-past seven the first General Meeting of the Association took place in the National Schools. The Lord Viscount Dungannon, one of the Patrons of the Association, took the chair in the absence of the President, who had not yet returned from Anglesey, and commenced the proceedings by an address to the members on the objects and prospects of the Association.

His Lordship then called upon the General Secretaries to read the Annual Report, which was as follows.

#### REPORT FOR 1847 - 8.

"The Committee, in presenting to the Association the Annual Report for 1847 - 8, have the pleasing duty to perform of announcing, that the Association continues in a flourishing condition, and that the objects, for which it was originally instituted, continue to be promoted by its agency every day.

The number of Members of our Body is now upwards of 350; and it may be confidently expected that, as the Association and its labours come to be more widely known throughout the country, fresh accessions of antiquarian zeal and ability will be gained by it.

The study and preservation of the national antiquities have been steadily kept in view; and a love for pursuits of this nature has been carried into remote localities, and excited within breasts, where it was before totally unknown. Communications of antiquarian facts and observations are received from all parts of the Principality; and it is hoped that, as curiosity comes to be awakened, and the value of our national monuments comes to be more thoroughly perceived, the search for, and the preservation of, all these objects of truly national property will be more universal. As a most gratifying instance of the good feeling for the monuments of past ages, which is felt in the highest quarters, the Committee are glad to announce that an earnest desire exists with the Commissioners of Her Majesty's Woods and Forests, for the preservation and repair of all the castles that belong to the Crown throughout the counties of Wales. They hope that this admirable example will not be lost upon those Noblemen and Gentlemen who may be possessors of remains of this nature; and that all the ancient architectural monuments of the country will meet with that respect and conservation, to which they are both in a public and private point of view, so fully entitled.

The Committee have also to notice the commencement of another Association, having the same objects, at Caerleon, in Monmouthshire; — and they hope to find both that and other similar societies in Wales closely connected with their own, and labouring in concert for the same results.

Another Society of the same kind has been originated at Aberystwyth; and the Committee hope that other of the principal towns in Wales, and its Marches, will establish Local Associations of this kind, affiliated to the General Association, and co-operating with it.

The Committee are glad of the opportunity of pointing out to Members the Museum of the town of Caernarvon, which is connected with the Natural History Society of this place, and which forms a model of what such institutions should be. They constitute places of preservation for those smaller objects of antiquity, which are otherwise in danger of being injured or lost, and thus afford the means of comparison and study to persons, who are anxious to become acquainted with the antiquities of their respective neighbourhoods. The Caernarvon Museum contains a collection of local antiquities, as well as specimens of natural history; and the Committee hope to see similar Museums established in the more considerable towns of the Principality. The addition of an Antiquarian and of a General Library to all such institutions would, in the opinion of the Committee, be highly desirable.

The Journal of the Association has now almost attained the end of the third volume; and it continues to record the discoveries of nearly all the Antiquaries of Wales. For the support of such a publication the Committee beg to remind Members that an active co-operation on their part is indispensably necessary.

The Committee continue to receive assurances of co-operation and good will from their Brother Antiquaries in Britany; — and, when the unsettled state of foreign affairs shall permit, they hope to extend their communications with other learned men in various parts of Europe. The comparison of the antiquities of different countries, and the interchange of observations, cannot but be productive of the most valuable and interesting results. The Committee would especially point out to the attention of Members, the publications and labours of the Society of Northern Antiquaries at Copenhagen, as opening a rich field of enquiry and comparison for all British Antiquaries fond of the earlier branches of our national remains.

The Committee are desirous of impressing upon the attention of Members the importance of studying the remains, that may be within their reach, upon a systematic plan; and they would encourage Members to single out special departments of antiquities for themselves, and to push their enquiries therein to the utmost limits which their leisure and their local position will admit.

The operations of the Committee and of the Association have hitherto been conducted with the greatest harmony and good will; and it is the earnest hope of the Committee that this admirable feeling may never be altered.

The Committee have instructed their Officers to lay before them the accounts for the past year, and to propose to them

such measures as may be deemed necessary for the ensuing annual period.

The names of various new Officers will also be proposed to the Association, and their appointments completed during the present meeting.

The Committee, however, cannot refrain from expressing to the whole Association their sense of the deep and very serious loss, which all the Antiquaries of Wales must feel in common with themselves, arising from the decease of their late respected Vice President, Sir Samuel Rush Meyrick. The name of this learned and indefatigable Antiquary will remain closely associated with Wales and her antiquities, as long as those antiquities shall continue to be studied and revered; — and the Committee hope that some account, more full and satisfactory than has yet appeared, may be given to the world of the life and labours of their esteemed and lamented friend and fellow labourer.

The Committee would earnestly recommend all Members present to give their full attention to the remarkable monuments and remains, of all kinds, which abound in the town and neighbourhood of Caernarvon. They illustrate nearly every class of Welsh archaeology; and they are so valuable in their respective kinds, in such admirable preservation, and so numerous, that they cannot fail of proving most instructive and interesting to all who examine them. It will be the object of the Committee to select for the next place of annual meeting some locality which may offer a similar collection of antiquarian riches."

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The Rev. JOHN WILLIAMS, M.A., of Nerquis, General Secretary to the Association, then read a paper on DRUIDIC STONES.

The PRESIDENT having entered the room, and taken his seat, a discussion ensued on the paper just read.

Mr. WESTWOOD alluded to the tumulus at Plas Newydd. A portion had been taken away. The cromlech within was similar to others known to be used as sepulchral chambers.

The Dean of HEREFORD remarked that in his archaeological researches he had met with several tumuli; and in them had found deposits of skeletons. In the apex of some of the tumuli, he had found skeletons in the peculiar position of men who, when in the act of prayer or worship, had been suddenly struck with the death blow; and in some cases, by the violence of the stroke, had been thrown forward and laid prostrate. In a cist, formed of earth and flint, with pulverised chalk sifted over it, he had found skeletons in a recumbent position; and he argued that these were the remains of persons who had been sacrificed to the manes of others who were lower down in the cist.

Dr. PETRIE, of Dublin, observed that he had seen much in Ireland of cromlechs. They had the general aspect of tombs, and such he firmly believed them to be. A large number had been opened, and

in all cases interments had taken place. They always indicated the presence of a druidical circle. In some instances, he had known more than a hundred in a single field, all of which contained urns and ashes; and one large one was found contiguous to the rest, which appeared to have been made use of as a common or general sepulchre. They did not appear to be altars.

Lord DUNGANON stated that he had expended £200 in walling and preserving, on his own estate in Ireland, a large druidical altar, called the Giant's Ring, the stones of which were being made use of for ordinary purposes.

Dr. PETRIE congratulated his Lordship on the fact, but begged to state that, in his opinion, it was not an altar, but a tomb.

In answer to the Dean of Hereford, Mr. PETRIE minutely described the circles and cromlechs of which he had spoken.

The Dean of HEREFORD mentioned the removal, on a large scale, during late years, of the stones forming the British remains near Avebury, in Wiltshire. Considerable numbers of cottages had been built of stones thus obtained.

A paper on THE CROMLECH, and on the nature of that class of British remains, by the Rev. John Jones, M.A., of Llanllyfni, Local Secretary for Caernarvonshire, was read by JOHN JONES, Esq., of St. John's College, Cambridge, eldest son of that gentleman, in his father's absence.

The Rev. J. D. A. WILLIAMS, of Caermarthen, complimented the author of the paper on the learning displayed in it.

The Rev. GRIFFITH EDWARDS, of Llangollen, then read a paper on CANTREF Y GWAELOD, or the Lowland Hundred, stated by tradition to have been submerged by the sea, off the west coast of Cardiganshire and Merionethshire.

W. W. E. WYNNE, Esq., mentioned that enormous trees were still frequently discovered, below high water mark, off Towyn. One of them lately found, measured six feet in diameter.

The Rev. H. L. JONES alluded to the tradition of the land, at the north eastern exit of the Menai, having been similarly submerged; but thought that the geological phenomena connected with the coast of Wales should be determined with greater certainty, before any archæological inferences could be safely drawn from the traditions in question.

The same gentleman then read a paper entitled "Notes on the Architectural Features of the Cathedral Church of Bangor, A.D. 1848."

The Dean of BANGOR observed that the funds at the disposal of the Dean and Chapter were so small that it was not in their power to do much for the architectural enrichment of the edifice. At the time of the last alterations, all that could be effected was, to fit up the cathedral in the plainest manner calculated to accommodate the increased numbers of the usual congregations.

General Sir LOVE PARRY paid a warm tribute to the zeal and disinterestedness of the Dean.

Lord DUNGANNO expressed a hope that there would for the future be a Welsh church in Bangor, for parochial purposes, and that the cathedral would be restored to its primitive use, and be so adorned by public liberality as to be what it ought to be—a sample of the beauty of holiness, and a dwelling-place fit for the Lord of Hosts. It distressed him to see that people cared more to ornament their own dwellings than they did to beautify the temple of the Most High. His Lordship then brought the case of Clynnog Fawr before the Meeting, and gave notice of a motion on the subject of that edifice.

At eleven o'clock, the reading of papers being ended, tea and coffee were handed round to the members. The Harmonical Society of Caernarvon sang some select pieces, and a quadrille band, hired for the occasion, performed some favourite Welsh airs. The members did not separate till midnight. At that time the President held a third meeting of the General Committee in the Shire Hall, and the deliberations were carried on till half past one in the morning.

#### WEDNESDAY, SEPTEMBER 13.

This morning, at nine o'clock, the President held the fourth meeting of the General Committee at the Shire Hall, after which the members divided upon two excursions, Nos. IV. and VI. The latter proved highly interesting, and comprised fifty-six members.

On this day the exhibition of objects of antiquity was opened to the members and the public generally. The various articles were arranged all round the walls of the National School, an apartment one hundred feet long by thirty feet broad, and of better architectural character than is usual with buildings of this nature. The whole of the disposable space on the walls was occupied; and a long table, covered with cases, &c., ranged down the length of the room. The more remarkable of the articles exhibited were as follows:

#### Elevations and sections of

Roman constructions.....	Rev. C. H. HARTSHORNE.
Roman Camps and Towns .....	Do.
Views of British Remains, Crom-lechau, &c. ....	Do.
The collection of Drawings belonging to the Royal Irish Academy, fifty-one in number, comprising delineations of the principal articles in that col- lection.....	Rev. Dr. TODD.
Views of the principal Castles in South and North Wales, fifty in number, A. SALVIN, Esq.	
Views of Churches, Screens, and other remains .....	Rev. J. PARKER.
Do. do.	do... H. KENNEDY, Esq.
Do. do.	do... R. KYRKE PENSON, Esq.

Mediæval Cups, Croziers, &c.....	H. SHAW, Esq.
Plan of Tre'r Ceiri, on a very large scale,	T. L. D. JONES PARRY, Esq.
A large collection of fine Rubbings of Brasses .....	A. W. FRANKS, Esq.
Collection of Rubbings of Incised Slabs, &c., in Anglesey and Caernarvon- shire .....	Rev. H. L. JONES.
Half suits of ancient Armour .....	G. SHAW, Esq.
An ancient British Shield in bronze, re- cently discovered near Cors y Gedol,	W. W. E. WYNNE, Esq.
A large collection of Tracings, Rubbings, and Drawings of Welsh Crosses and early Inscriptions .....	J. O. WESTWOOD, Esq.
Tracings of Stained Glass of the time of Edward II. ....	DEAN OF HEREFORD.
Drawings of Crosses .....	Do.
Casts in Plaster of Paris of St. Cadvan's Stone at Towyn .....	W. W. E. WYNNE, Esq.
Early British Cup .....	Rev. G. CUNLIFFE.
Liber Pontificalis Dñi Aniani Episcopi Bangorensis .....	DEAN OF BANGOR.
Numerous Welsh MSS .....	Mr. W. ELLIS.
Do. do. ....	O. GRIFFITHS, Esq.
A fine collection of Celts, Swords, a val- uable Torc, and Celt Mould .....	JAMES DEARDEN, Esq.
The early Seal of the Corporation of Caernarvon .....	MAYOR OF CAERNARVON.
Impressions of rare Seals .....	A. W. FRANKS, Esq.
Roman Remains found at Segontium .....	CAERNARVON MUSEUM.
Plans, Elevations, Sections, &c. of Caer- narvon and other Welsh Castles....	Rev. C. H. HARTSHORNE.
Mediæval Remains found in Caernarvon Castle .....	A. SALVIN, Esq.
A collection of Books relating to antiqua- rian subjects, British and foreign ..	Rev. H. L. JONES.
Do. do. do... Rev. Dr. JONES,	

To the above may be added a collection of coins, matrices of seals, and various objects too numerous to be detailed; besides the collection of early British and Roman remains deposited in the Museum of Caernarvon, the whole of which had been thrown open to the members, with the greatest liberality, by the Natural History Society of the town.

The excursions of this day proved to be of very great interest, and the members did not return from them till after seven o'clock.

At half-past seven p.m., LORD DUNGANNON took the chair, in the absence of the President, who had gone with the party to Clynnog Fawr.

A paper containing the "History of Abbey Cwm Hir, in Rad-

norshire," by the Rev. W. J. REES, M.A. of Cascob, was read by one of the Secretaries, in the absence of that gentleman.

The Rev. JOHN PARKER, M.A., vicar of Llanyblodwell, and Local Secretary for Salop, then explained the architectural features of the abbey, and the state of its wooden carved work, now dispersed in various quarters.

The Rev. H. LONGUEVILLE JONES then read a paper on "The Church of Aberdaron, Caernarvonshire." This paper will appear in the Journal of the Association. In it the following sentence occurred : "This abandonment of a valuable building, and the erection of a worthless one, took place with the knowledge and sanction of the constituted diocesan authorities, and the approbation of societies for the extension and building of churches."

Lord DUNNANON said that, amidst so much to regret, the paper they had just heard read, proved that the people of Wales were still deeply attached to the church,—a fact which was productive of great pleasure to him, and he trusted to all present. After some eloquent observations, his lordship appealed to the company in aid of the efforts made by the parishioners themselves.

Mr. POWELL spoke in defence of the church in question. He thought Mr. Jones ought not to have stigmatized the well meant efforts of the landlords of the place, as having terminated in the erection of a worthless building.

The Noble CHAIRMAN explained that the author of the document complained of had not said anything, either against the landlords or the parishioners, but that the tenor of his remarks was to show that their good intentions had been thwarted, by the erection of a building, tasteless, and therefore worthless, regarded as a sample of ecclesiastical architecture. The remarks were therefore uncalled for.

Mr. H. LONGUEVILLE JONES explained to the same purport. He spoke of the building merely as a work of art, and did not refer to the patriotic and benevolent intentions of those who had contributed to its erection.

Mr. OWEN JONES said; Having known the locality of Aberdaron for many years, I beg to express my dissent from what has been stated by Mr. H. Longueville Jones, respecting the old and new churches. I agree that some of the inhabitants have a veneration for the old church-yard, their family burying place; but I cannot concede that they had a veneration for the old church, which they desecrated, by building a rude wall across a sufficient part for the only school in that large parish, and also by totally neglecting and deserting the remaining part as a place of worship, owing to the constant roaring of the western ocean, lashing against the church-yard wall, and within a few feet of the church itself. The landed proprietors, and other well-wishers for the religious welfare of the parishioners, directed an architect to examine and report on the state of the old church, then nearly in ruins. In his report, he said that in all probability the large sum required would be

thrown away, as, before long, the whole church and yard might be washed away, as many acres on each side of it already had been, and therefore it would require, in addition, a strong sea wall, which would cost as much as a new church. Under these circumstances, they employed an architect, then practising at Bangor, to draw a plan, and erect a new church in a more central situation, and having more accessible roads, verging to five points of the parish. I do not profess to know the most suitable plan for a place of pure religious worship; but this I do know, that the plan of the new church, now so strongly condemned by Mr. H. Longueville Jones, was drawn by an architect who had built several of the same, approved of by the signature of the bishop, sanctioned by the rural dean, and the clergy composing the Church Building Society of the Diocese, and the architects of the two societies in London. Besides, the parishioners had desecrated and deserted the old church, which had almost inaccessible hills on all sides, situate at the extreme end, four or five miles distant from a great part of the parish, which made many dissenters from necessity. The new church has had crowded congregations.

Mr. DEARDEN observed,—“As a landowner in the parish of Aberdaron, I beg leave to say that if my opinion is worth one farthing, the new building spoken of is worth less than a third part of that amount.”

Mr. POWELL thought the noble Chairman had used too strong an expression in applying the term “uncalled for,” to the remarks which he had made.

The CHAIRMAN defended the mode in which he had exercised his authority as deputy chairman, and could assure the honourable member that he had no desire to interpose his authority unduly.

Sir STEPHEN GLYNNE now entered the room, and took the chair.

The Rev. JOHN PARKER, M.A., then read a paper “On the Day-light Interiors of Christian Europe, as distinguished from the Lamp-lighted Interiors of Classical Antiquity.”

Mr. WESTWOOD gave an account of his efforts in collating impressions of the ancient crosses, and other sacred monuments, of the olden day in Wales. The works of Pennant, Gibson, and Camden, contained neither engraved copies, nor descriptions, of a nature calculated to perpetuate the proof of the introduction, or existence of Christianity, independent of the evidence derived from other than monumental sources. But few of these ancient relics were now to be found. Mr. Westwood then recited the name, nature, and era, as far as could be ascertained, of each cross and stone, and referred his auditors to the paper impressions which he had taken from them, as exposed upon the walls of the room. The most ancient of them were found in South Wales, and furnished demonstrative evidence, by the symbolic marks they possessed, of the existence of the several phases of religion,—druidism, early christianity, and christianity of the eleventh century,—which marked the era of which they were

monumental records and remembrances. The lecturer explained, in detail, the various modifications of sculpture and ornament which marked each monument and era, in order to throw as much light as possible upon the introduction of Christianity into this country. Had time permitted, Mr. Westwood would have traced the gradual and certain mutations of the Roman alphabet into the various forms, the more peculiar of the Welsh letters; and he prayed his auditors to be as careful as they could be of those stones and crosses to which he had referred, as they were the only existing proof of a monumental character, which, as a nation, they possessed of the early introduction of the religion of Christ into the Principality.

The Rev. C. H. HARTSHORNE made some remarks on the paper, especially with respect to the transition state of the various patterns of ornamental sculpture and literal forms, which the crosses bore. He considered some of the patterns to be of a later date than that assigned by Mr. Westwood.

The Dean of HEREFORD gave a concurrent opinion.

Dr. PETRIE explained that the same characters were found on numerous stones in Ireland, which dated from the tenth to the twelfth century, but not later, although they might be much earlier; many bore, most undoubtedly, dates of the tenth, eleventh, and the beginning of the twelfth century. Some of the characters shewn were certainly indicative of periods earlier than the eleventh century.

Mr. WESTWOOD referred to a rubbing from a stone at Llantwit, which was indubitably of the sixth century, or thereabouts, and generally admitted to be so, and it bore the very marks in question.

The Dean of HEREFORD mentioned a MS. older than the time of Canute, as proved by its date. This Anglo-Saxon MS. was a record of the times when Athelstan was bishop, and it bore, in addition to the initials of each gospel, the very patterns in question.

Lord DUNGANON then moved "that a paper be left on the table, in order that all members or visitors, desirous of contributing towards the restoration of St. Beuno's Chapel, at Clynnog Fawr, may thereon enter their subscriptions; and that an account of the same, with the subscriptions already received, may be inserted in the Caernarvon and Chester papers, inviting the landowners and clergy of North Wales to lend their aid towards ensuring the completion of an object, equally interesting to the lovers of antiquity, of architecture, and of the church."

This motion was seconded by the Dean of BANGOR, and carried.

In consequence of this motion, a paper was laid on the table, and several new subscriptions, amounting to £23 1s., entered upon it. The General Committee of the Association, next day, had the subject specially discussed before them, and entered into communication with Lord Dungannon, the Dean of Bangor, the Vicar of

Clynnog, and the architects entrusted with the works, Henry Kennedy, Esq., of Bangor, and R. Kyrke Penson, Esq., of Oswestry.

The reading of papers having ended, tea and coffee were handed round to the company; Mr. Roberts the harper, of Caernarvon, and the quadrille band, performing several favourite airs.

At midnight, the President held the fifth meeting of the General Committee, at the Shire Hall; and the deliberations were continued till half-past one.

THURSDAY, SEPTEMBER 14TH.

This morning, at eight o'clock, the Officers of the Local Committee were in attendance on the pier head, and superintended the embarkation and departure of those members who intended visiting Bardsey island. The Fleetwood Company's large steamer *Orion* had been engaged by the Association for the purpose, and a party of upwards of eighty ladies and gentlemen proceeded on the excursion. The steamer saluted as she cleared the pier at nine o'clock, and exchanged salutes with Fort Belan as she passed out of the S.W. entrance of the Menai. The vessel then kept as close in shore as the tide would permit, and arrived at Bardsey about half-past twelve. The members visited the ruins of the abbey, and, finding an ancient inscription in one of the adjacent cottages, the Dean of Hereford took a cast of it in clay. This was afterwards safely brought to Caernarvon, cast in plaster of Paris, and deciphered by the Dean of Hereford and Mr. Westwood. Some of the members ascended the mountain on the eastern side of the island, and examined the holy wells on its side: others visited the light-house: and the whole party, leaving the island about three p.m., reached Caernarvon at seven o'clock. A collation had been prepared on board, and the quadrille band was in attendance. The weather was peculiarly favourable, and the magnificent scenery of the coast was seen to great advantage.

At the evening meeting the chair was taken by Sir STEPHEN GLYNNE, at half-past seven.

The Rev. H. LONGUEVILLE JONES, as one of the Secretaries, at the request of the Chairman, read some communications which had been received from the Society of Antiquaries in Britany. He explained that this Society had been for some time established, and that its pursuits were so collateral with those of the Archæological Society, that whatever tended to promote the objects of one would forward the aims of the other. They wished to consult, on certain questions, the Association now met: and to those questions he would proceed. The queries did not possess much interest, but it was right to submit them to the meeting for solution.

"Association Bretonne, Classe d'Archéologie:—

"Questions proposed and discussed at the meeting of the Breton Association held at Nantes, in 1845.

"The Breton Antiquaries observe certain peculiarities in the

forms of their spires of churches, pervading all the instances they know of; and they wish to be informed whether any, and what peculiar features are observable in the spires of the Cymric churches. A bastard style of the seventeenth century appears to be very prevalent in the churches of Britany."

"Questions proposed and discussed at the meeting of the Breton Association, held at St. Brieuc in October, 1846.

"1. What is the signification of the words: *plou*, *ple*, *tre*, *lann*, *ker*, *lok*, *kran*, *bran*, *rest*, *tal*, and of the other monosyllables, which commonly enter into the composition of names of places in Britany?—viz. *Ploelann*, *Ploicestel*, *Ploicaduc*; now called *Plelann*, *Plecaduc*, *Plecastel*.

"It was suggested by some members present that *plou* and *ple* signified the same as *plebs*, and also *parochia*, the word *plou* being more ancient than *ple*.

"It was also remarked that the words *guic* and *plou* were used indifferently for each other; thus a place is called *Guicquerneau* or *Plouguerneau*, *Guinevez* or *Plounavez*.

"*Lann*, in modern Breton, signifies a piece of waste and fallow land.

"*Tre*, or *tref*, signifies in Breton a village.

"*Ker*, a wall, or any piece of masonry.

"*Loc* or *Lok* signifies sometimes the same as *locus*, sometimes a hut, or hermitage, or abode of a primitive saint, and also a *confined place*, such as a public promenade, and even a marsh.

"*Kran* signified in old Breton a wood, or woody place; a Breton manor is still called *Cranmeur*, i.e. *kran mauv*.

"*Bran* is believed to be the equivalent of the Cymric *bryn*.

"*Lis* is still used in Britany as the equivalent of the Cymric *Llys*, 'aula.'

"*Ak*, *ek*, *ok*, *oc*, are always used as affixes, and give either an augmentative or else a possessive signification; thus *Plœuc* or *Ploeç*, 'great plou,' and *Radenak* or *Radenek*, 'a place full of fern,' from *Raden*, *fern*.

"It was suggested that *oc*, &c., were Gallic, rather than Breton, terminations."

"The camp of Peran in Britany is formed of a circuit of unhewn stones on a mount; but the stones are all vitrified both within and without the circle; and the Breton Association are desirous of knowing whether any traces of vitrification have been observed in the Cymric camps or stations."

As some discussion was expected on the first question, the Secretary read it in the original French, as follows:

"En Bretagne et sur le littoral, les pyramides sont souvent surmontées d'une sorte d'accent circonflexe, ornement qui se retrouve en Angleterre, mais que l'on chercherait vainement dans l'intérieur de la France."

He explained that the question referred to the expression *accent circonflexe* which had been used by M. de Caumont, one of the

most learned antiquaries of France, but the meaning of which seemed to him very obscure.

Mr. WESTWOOD suggested that the *accent circonflexe* might signify an ogee curve serving as the neck moulding to the finial of a spire.

After a conversation between Mr. Kennedy, Mr. Hartshorne, and other members, it was ordered that the Secretaries should write for explanations to the Breton Association.

Upon the philological questions, the Rev. C. H. HARTSHORNE remarked, Cran was the name of a place in Shropshire, and Ac-ton was a name frequently used in England to designate towns and villages.

The Rev. JOHN WILLIAMS, General Secretary, suggested the following meanings of some of the syllables referred to, as now existing and used in Wales :

Plou — Plwyf, a *diocese*, (plwyf Teilo,) a *parish*, the *common people*, (Dafydd Ddu Hiradwy and Edm. Prys.)

Gwig — *wood*. Dinorwig, Wigfair, Gelliwic.

Lan — Llan, a church, an *inclosure*, (as in Ydlan, Perllan, Corlan.)

Tre — a town. Pentre, a village.

Ker — *caer*, a walled fortress.

Loc — *Llechu*, to hide oneself.

Kran — Pren, a tree.

Bran — Dinas Bran.

Lis — Llys, a palace.

Og — an adjectival termination. Radenek, Rhedynog, covered with, or full of fern.

In answer to the third question, Dr. PETRIE said that vitrified walls were frequently found in old camps in Ireland as well as they had been said to be in Britany. It was an event equally common in both countries.

The Rev. Dr. TODD, secretary to the Royal Irish Academy, gave an extemporeaneous description of the antiquities of the Royal Irish Academy. It was a body that had existed but for six years, and antiquities formed but a portion of its studies and investigation, as its aims embraced the abstract and applied sciences no less than polite literature and the humanities as they are generally called. The drawings shewn were an imperfect attempt at a pictorial catalogue, want of funds precluding the possibility of a finished and full exhibition of their museum. His object in exhibiting the drawings was to elicit information from the English and Welsh antiquaries present, and especially from the latter; the tie of kindred between the two people extending also to their monumental relics, public and domestic, funereal and triumphal. The speaker here referred to the several plates and impressions in detail. They were sketches of hammer heads, arrow heads, and other weapons of war, and culinary utensils of every kind — evincing how thoroughly the natives were acquainted with the art of working in metals ; moulds of stone for casting iron and brazen swords, knives, daggers, and other instru-

ments, were not uncommon. Dr. Petrie had some excellent ones in his cabinet, and the Royal Irish Museum contained many more. (A specimen of Welsh origin having four distinct facets was here handed round. It is well known as the property of James Dearden, Esq., and has been engraved in the *Archæological Journal*.) Heads of armed sticks, bludgeons, and clubs, made of bronze, were exhibited in profusion, and spear heads, arrow heads, swords, knives, and daggers, were shewn of every kind, all bronze and all found in great diversity. These were of Roman form, and doubtless indirectly of Roman origin, for though the Romans had not visited Ireland, the ancient Irish had most likely derived the form of their weapons from nations or tribes, who had intercourse with Rome, or with Romans. Specimens of brooches were also not uncommon. Ancient iron scissors; wooden, and bone, and stone instruments of miscellaneous character were next shewn; as were sheets of impressions of ancient bronze swords found on several of the historical battle-fields of the country. Drawings of pins, rings, and brooches, many containing jewels of great value, were produced, some of which were of the eighth, others of the ninth, tenth, and eleventh centuries. Golden ornaments of still older date were next shewn by means of drawings. Some of them were of immense size and value, and he regretted to state that the society were obliged to be contented with single specimens, the rest having been melted down by the goldsmiths, for the value of the metal.

The Dean of HEREFORD drew Dr. Todd's attention to the fact that a convoluted bracelet or necklace of rope of gold, was lately found in Derbyshire, which was now in possession of the Queen.

Dr. TODD resumed his lecture by exhibiting a sheet of figures of similar ornaments. They have the appearance of being elastic ropes of gold so pure as to be capable of being folded and convoluted in such form, and for such purposes, as the wearer might deem fit. They were adapted alike for the waist, the neck, the arm, or other uses.

Lord DUNNANON drew attention to one now at Wynnstay, which was found near Llanidloes.

Mr. W. W. E. WYNNE referred to the one now at Mostyn, found near Harlech.

Dr. TODD shewed several sheets of golden ornaments — globes with handles, handles of every shape, rings of every form, and applicable to various uses. Some have the appearance of being used as coins, and are multiples of others in weight and intrinsic value; others were too large to be used as money. This closed the monuments of a pagan age. A sheet of bells was next shewn, of great variety in shape and size.

Mr. WESTWOOD produced a real bell with a dog's head on the top, belonging to T. L. D. Jones Parry, Esq., which proved to be of Irish origin. It seemed to be of the sixth century. Another bell produced was lately found near Hereford, by the Dean of Here-

ford, in the parish of Marden, near the site of the murder of Ethelbert.

On the introduction of the latter bell, which had been brought to the meeting by the Dean of Hereford, the Very Reverend gentleman related the tradition of the death of St. Ethelbert:—Ethelbert, King of the East Angles, came to pay his addresses to the daughter of Offa, King of Mercia. This was not agreeable to the Queen of Offa, and on the arrival of the unfortunate prince at Offa's palace, which is supposed by some to have been situate where the old vicarage now stands, while others suppose it to have been about a mile and a half from that spot, at a place called the Sutton's Wells, the Queen, on the young Prince being introduced into her apartment, had contrived a state chair, which, when he got into it, precipitated him into an oubliette below, where he was murdered. On the spot, where the body was found, a well was said to have sprung up, and a hole is shewn in the church at Marsden, where, it is said, if a person who was actually in want of water sought for it, water would spring, with which he might quench his thirst. Offa, on the murder of Ethelbert, granted considerable property to the Dean and church of Hereford, now held by the Chapter. It is stated, on popular tradition, that a silver bell lies in the river Lug, near the spot, which it will be impossible to take out, until two white oxen are fastened to it, and some persons pretend to find out the very spot where it is deposited.

Dr. Todd then exhibited a sheet of croziers and other ecclesiastical relics not peculiar to Ireland. Other sheets exhibited crosses of every form; cups of most extraordinary shape, with handles, four in number, shewing, as the Dr. observed, the extreme hospitality of the people, who were thus enabled to hand the cup round without letting it go, although they might by this means lose all the liquor. Sheets of horns and trumpets were next shewn, some so large as to occupy more than one sheet. Impressions of spoons were next shewn. A sheet of spurs reminded the speaker that time was going like a fleet-paced horse. Bits and buckles were shewn in profusion. Silver rings, armour, clasps of bronze, and other defensive metal forms, were shewn. Shoes, brogues, hammers, cleavers, and other domestic weapons, and implements of iron, were shewn in profusion, as were iron swords, similar to those used by the ancient Norse. They were found by railway excavators; and some of them were contiguous to skeletons. A key, guns, buckles, knives, &c., followed. Dr. Todd adverted to the fact that the most interesting ecclesiastical relics had not been engraved; and he hoped the members of the society would visit Ireland, in order to see them. He then gave a list of their ancient MSS., including one of the oldest copies of the New Testament now extant. The learned gentleman concluded amidst loud cheers.

The business of the meeting was now suspended for a short time, it being ten o'clock, and tea and coffee were handed round.

The Rev. C. H. HARTSHORNE then read a paper "On the History

of Caernarvon Castle," profusely illustrated by plans and drawings of a large size. [As this was one of the most important papers ever produced on castellated remains generally, but more especially upon the Edwardian castles of Wales, and as the learned author intends publishing it in a detached and more extended form, only a very brief abstract of the principal points proved in it is here given. The whole paper is the result of very long and laborious researches among the records preserved in London and other places, accompanied by the examination, measurement, and delineation of the various edifices, mentioned in it, during many years.] Mr. Hartshorne demonstrated that works were commenced at Kaernarvan, 10th of November, 12 Edw. I. (1284), at Conwy 28th October, 11 Edw. I. (1283.) That the walls round the town of Caernarvon were built in the 14th year (1286,) and that during this year some portion of the castle was covered in with lead, and extensive works carried on in the fosse. That the same year the castle of Harlech was commenced, and Criccaeth repaired. That Caernarvon castle was in progress in the 19th Edw. I. (1291.) That Edward entered the town, for the first time, on the 1st April, 1284, when little had been done at the castle, the expenses being chiefly confined to the town walls and to the fosse round the future castle. That the Prince of Wales was born on the 25th of April, 1284, at Caernarvon, but by no possibility in the eagle tower. That little was done at the castle in the 19th and 21st years. That Madoc's insurrection, in the 23rd year, rendered useless all that had previously been erected, and the works were commenced afresh, beginning at the north-east angle, from whence, proceeding along the southern side, the works were carried on without interruption. That the records and change of masonry shewed the north side to be of two or three different ages; the earliest being assignable to some year between 23 and 29 Edw. I. That the eagle tower was the work of Edward II., shown by rolls expressly relating to its erection, and by the form and character of its mouldings. That the eagle tower was roofed in the month of November, 1316, floored in the course of February, 1317, and the eagle placed on the battlements the first week of March; and the upper portion of the north side of the castle, gate of entrance, &c., finished in the 13th of Edw. II. (1320); the royal effigy, over the gate-way, being fixed there the last week of April in the same year. The early progress of Conwy was traced in a similar manner, and an account given of the actual state of the North and South Welsh castles, in the 17th of Edward III.

A vote of thanks to Mr. Hartshorne was passed by the meeting, amid loud acclamations. The members separated at twelve o'clock.

FRIDAY, SEPTEMBER 15.

This morning, at ten o'clock, the members visited the remains of the ancient SEGONTIUM, where excavations had been previously

carried on for some days. A portion of a Roman house, and the internal facing of the Roman wall of this station had been laid bare by the workmen. Mr. HARTSHORNE was present, and explained to the members the peculiarities of construction noticed in Roman buildings. A few coins, fragments of Samian ware, glass, bones, &c., were found on this occasion; but no other discovery of striking interest was made.

The members then went to the Caernarvon museum, and inspected the valuable collection of Roman coins and other remains from Segontium preserved there. They also visited the town walls, and took note of the great want of repair in which some portions were allowed to remain. The blocking up of these fine walls by mean buildings, sheds, &c., drew from them a general feeling of regret.

During the morning, the Dean of HEREFORD delivered a lecture on Early Stained Glass to such members as were present in the Exhibition Room.

The President held the sixth meeting of the General Committee in the Shire Hall at two P.M.

At three o'clock, Mr. Salvin and Mr. Hartshorne accompanied the Association to the Castle, and then went round the whole edifice, internally as well as externally, examining and explaining its various parts; while the latter gentleman delivered a *viva voce* lecture, of the highest interest, on the building. Mr. Hartshorne pointed out to the members the exact portions of the work mentioned in the Records, and shewed how accurately their measurements corresponded to the specifications contained in those documents.

The weather was peculiarly unfavourable for this visit, since it rained the whole time; but this did not prevent a numerous party of ladies being present, although at the risk of much personal inconvenience.

This afternoon, there was a large attendance of members at the table d'hôte, at the Sportsman Hotel.

At the evening meeting, the chair was taken by the President at half-past seven, when

J. O. WESTWOOD, Esq., proceeded to read a paper on the golden tablet in the Caernarvon Museum, and several relics of ancient British and mediæval origin, discovered since the visit of the members of the Cambrian Archaeological Society to the town. This tablet, he observed, was a talisman of pagan antiquity: but his first observations would refer to a bronze shield, the property of Mr. Wynne, beautifully embossed, and having the concave parts furnished with hooks to attach themselves, by means of a thong, to the arm of the wearer. Similar shields, found in England, had been analysed, and found to contain nickel, a rare metal, and one which gave temper to the copper of which the shields were principally formed. Dr. WOLASTON's letter on the gold talisman was then read as follows:

1, Dorset Street, Manchester Square,  
20th June, 1828.

MY DEAR SIR,— After shewing your description to various persons, who could not make any sense of it, and consequently called it nonsense, and voted it a charm, I at length shewed it to Mr. Palgrave, who was writing an article in the "Quarterly Review," who, finding it to his purpose, has thought it fit to add a note respecting it, and of which he promised me a copy. That copy he neglected to send me, and it was not till very lately that I discovered the article and extracted the following note from page 488.

"Whilst these sheets are passing through the press, a singular article has been put into our hands.

"It is a very attenuated plate of gold, measuring about four inches by one inch, lately discovered at Llanbeblie, (Caernarvon,) near the Roman station of 'Segontium.' The characters with which it is covered are for the most part Greek; and as Caesar stated that Greek letters were known to the Druids, it might at first be supposed that we possess a genuine remain of the 'Celtic age'; but on examining the text this pleasing vision is dispelled.

"The first word *ΑΛΩΝΑΙ* and the other Hebrew names and epithets, such as *ΕΛΑΙΩΝ ΕΛΩΑΙ, ΙΑΩ*, which can be distinguished, shew that it is a '*Basilidian Talisman*'.

"After the inscription in Greek letters, another follows in astral or magical characters. Though not British, this relic of antiquity is extremely curious. According to Irenæus, the Basilidian doctrines prevailed in Gaul immediately after the apostolic age, and the Talisman, which, from the shape of the characters, appears to be of the second century, affords an important proof of the rapid extension of the heresy to the remotest provinces of the Roman world."

Whatever may have been your suspicions as to my intention of filching your precious morsel, I hope you will be satisfied that I have dealt honestly by you, and I beg you to be assured that though my report has been so long delayed, I have not wilfully lost any opportunity of endeavouring to procure information.

Ever truly yours,  
E. H. WOLLASTON.

Mr. WESTWOOD proceeded to read the Greek marks on the talisman, to advert to the heresy under which it had been supposed to possess supernatural properties, and to shew the close resemblance that its literal forms bore to the Catamanus inscription taken from the lintel stone at the church of Llangadwaladr, and to other early monumental carvings and inscriptions made use of by the British Christians. An inscription, taken from a stone at Bardsey, and apparently of the sixth century, next occupied the attention of the lecturer. It was obviously a Christian relic—a gravest one of the period referred to. The inscription was:

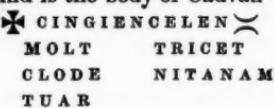
..... MARC VELIO

The word MARC would be explained by the Cadfan inscription shortly to be noticed; the word VELIO was perhaps a proper name. Another stone found at Towyn, called St. Cadvan's stone, was adverted to. It had been found difficult to decipher; but Mr. Wynne having taken casts of all its four sides, he was now enabled to decipher it, and to shew that it was older than most other monumental relics in Wales.

The Rev. JOHN WILLIAMS, of Nerquis, then read the inscriptions in question, as follows:



Tan grug yma cel Cadvan — marc.  
“Beneath this mound is the body of Cadvan — the mark.”<sup>1</sup>



Cyngen cel yn moll, clodau daear — trigedd nid anaf.  
“Cyngen’s body is covered over — he was the praise of the earth —  
and led a blameless life.”



Ar tu rhwng y bydd marcian-

"On the intervening space there will be marks."

Mr. WESTWOOD resumed. He had been informed that tradition bore testimony that St. Cadfan had a crooked jaw, and that a skeleton having a crooked jaw was found in the grave over which the relic was placed. He would next revert to the engraved monumental brasses of Wales. Until lately only six were known to exist; but by the indefatigable assiduities of his friend Mr. Franks, another had this very day been found at Llanbeblig. It was small but interesting, and bore date of the sixteenth century. By the assiduity of Mr. Joseph Jones of this town, they were furnished with the impression from another which had been found at Dolwyddelen. Another had recently been found elsewhere, so that now nine were known to exist. The impressions or rubbings from these would be placed in the Caernarvon Museum; and several other local antiquities and records would have the same destination; for it was a valuable institution, and too great an effort could not be made in order to extend its general importance and utility.

A vote of thanks was awarded to Mr. Westwood for his valuable observations.

Mr. W. P. SMITH wished to correct a slight error. Nickel was not a rare metal; and, existing as it did in various copper mines, it

<sup>1</sup> This word appears to signify a stone sepulchral memorial or grave; as it appears also on the Bardsey stone.

would be safer to regard it as an adventitious adjunct of the metal used in the shield, than an alloy purposely made use of.

C. O. BABINGTON, Esq., M.A., partly concurred. Nickel was certainly not rare; but, as it had not hitherto been found to exist in Roman coins, it was thought that an analysis of the shield would throw light upon the country whence its material was derived.

Mr. WYNNE explained that the shield had been found in a peat meadow. With respect to the crooked jaw of St. Cadvan, he begged leave not to be regarded as voucher for the truth of the story.

The deciphering of the stone of St. Cadfan, which has defied the efforts of all palaeographers down to the present time, caused an animating conversation among the members: it was unanimously considered as one of the most gratifying results arrived at by the researches of the Association. This success must be attributed to the great personal care taken by Mr. Wynne in forming the casts; which, when they came to be laid down and rubbed and compared, ultimately afforded the true readings, as deciphered by Mr. Westwood and Mr. John Williams.

It may here be mentioned that a cast had been made of the Eliseg pillar, near Llangollen, with its celebrated inscription; but that it did not arrive in time for the meeting: otherwise the reading of that inscription might also have been effected. It is a circumstance worthy of peculiar note, that so many of the most eminent palaeographers of the empire should have been present on this occasion, viz., George Petrie, Esq., of the Royal Irish Academy; the Rev. Dr. Todd; T. D. Hardy, Esq., Keeper of the Tower Records; J. O. Westwood, Esq.; and W. Hardy, Esq., Keeper of the Records of the Duchy of Lancaster.

The casts of St. Cadfan's stone, and of the Bardsey inscription, were subsequently transferred by Mr. Wynne and the Dean of Hereford to the Caernarvon museum.

Mr. H. LONGUEVILLE JONES wished to state, that Mr. Salvin, on the part of the Commissioners of Woods and Forests, had promised that all the guns, gyves, bolts, and other relics found during the excavations and repairs in Caernarvon Castle, should be placed in the local Museum, so that they might be inspected by those who visited the town. (Loud cheers.)

The same gentleman then read a short paper "On Carnedd Dafydd and Carnedd Llewelyn, with the British Beacons and other remains connected with those mountains."

The Dean of HEREFORD, at the request of the President, gave an account of the excursions to Clynnog, Tre'r Ceiri, and Bardsey island.

This having terminated the Papers and Discussions of the Meeting, the announcements of future arrangements were made by the Secretaries, acting under the orders of the President.

*The third annual meeting of the Association was fixed to be held at CARDIFF; but the precise time would not be declared as yet, inasmuch as it depended on various local arrangements.*

It was then announced that Sir Stephen Glynne, Bart., had been prevailed upon to accept the office of President for another year; and the Committee called on the Association to re-elect the President by acclamation. This was accordingly done in an enthusiastic manner. The President returned thanks, in an eloquent and impressive speech.

The next announcement was that William Bulkeley Hughes, Esq., M.P. for Caernarvon, had been elected Vice-President of the Association, in the room of the late Sir Samuel Rush Meyrick. This announcement was followed by the loudest applause on the part of all present: and Mr. Bulkeley Hughes returned thanks for the honour of his election.

It was also announced that the Committee had decided on appointing a second Local Secretary for each county,—thus doubling the present number of those officers.

An ancient embroidered cope, which was to have been previously exhibited, was now shewn to the meeting by the Dean of Hereford; and commented upon by Mr. Hartshorne, Mr. Wakeman, and Mr. Hardy.

Lord DUNNANON then moved, "That this Meeting wishes to express to A. Salvin, Esq., its highest approval of the efficient and careful manner in which he has superintended the restoration of Caernarvon Castle; and also of his close adherence to the style, and the pure architectural and military character of the building."

This was seconded by Mr. HARTSHORNE, and carried by acclamation.

The Mayor of Caernarvon, THOMAS TURNER, Esq., suggested that some efficient means should be adopted for preserving the approaches of the castle free from those encroachments and nuisances which have so long detracted from its appearance; and professed the willingness of the Mayor and Corporation to aid in any feasible plan that might be devised.

A conversation ensued upon this: in which Lord DUNNANON suggested that, as the expense of excavating the castle fosse, down to its original depth of twenty feet below the present surface, would be considerable, a wall of about a foot high, surmounted by an iron railing, should be erected in front of the castle, on the side next to the town.

Mr. H. LONGUEVILLE JONES, before the subject dropped, would point out, to the inhabitants, first the value of the town walls, and the desirableness of keeping them in good repair; and next, to the Association, the fitness of applying to Government for a grant of money towards publishing Mr. Hartshorne's History of Caernarvon Castle. Government had aided in the publishing an Account of St. Stephen's Chapel, Westminster, on a large and splendid scale; and seeing that Caernarvon Castle was a Crown building of not less importance, he thought that an application to Her Majesty's Commissioners of Woods and Forests, for the purpose alluded to, might be attended with good effect.

Lord DUNGANNON was perfectly sure that such an application would be entirely fruitless.

Mr. W. W. E. WYNNE concurred in the views of Lord Dungannon.

Mr. BULKELEY HUGHES recommended that application, through the proper authorities, should be made to Her most Gracious Majesty, to allow Mr. Hartshorne's history, when published, to be dedicated to the Prince of Wales. (Loud cheers.)

This proposition met with the approbation of all persons present.

The Dean of HEREFORD then moved a vote of thanks to Lord Newborough and the Magistrates of the county of Caernarvon, for the use of the Shire Hall; to the Mayor and Corporation of the town, for the use of the Guild Hall; and to the Vicar, for the use of the National Schools.

This motion was seconded by Mr. WESTWOOD, and carried.

The Dean of BANGOR moved a vote of thanks to the Noblemen and Gentlemen who had contributed objects of antiquity to the exhibition.

This was seconded by THOMAS WAKEMAN, Esq., Local Secretary for Monmouthshire, and carried.

W. W. E. WYNNE, Esq., Vice-President, moved "that the thanks of the Association be given to the Royal Irish Academy, for sending over their magnificent collection of drawings, exhibited in this room; and also to the Members of the Academy, the Rev. Dr. Todd, Dr. Petrie, and Professor Stokes, for the honour they have done the Association, by attending on this occasion, and by explaining these drawings."

This was seconded by T. D. HARDY, Esq., Keeper of the Records in the Tower of London, and carried unanimously.

The President having left the chair, it was taken by Lord Dungannon.

Sir STEPHEN R. GLYNNE then moved a vote of thanks to the Chairman, Officers, and Members of the Local Committee, and to the Ladies and Gentlemen of Caernarvonshire and Anglesey, for their unceasing and cordial co-operation.

This was seconded by the Rev. DR. JONES, Rector of Beaumaris, Local Secretary for Anglesey, and carried.

Lieut. General Sir LOVE PARRY then moved a vote of thanks to the President, the General Committee, and Officers of the Association.

This motion was seconded by the Mayor of CAERNARVON, and carried.

The President and the Secretaries returned thanks; and similar acknowledgments were returned to each of the above motions by the Gentlemen interested in them. Mr. Salvin was absent, having been obliged to leave for the north of England in the afternoon.

Lord DUNGANNON then declared from the chair that the meeting for the present year was concluded; and, in bidding the Members farewell, exhorted them to be diligent in their efforts to promote the study and preservation of national antiquities. His Lordship hoped

that most of them would be able to attend the third annual meeting, at Cardiff.

Tea and coffee were then handed round; and the Members separated shortly before twelve o'clock.

At twelve, the President held the eighth meeting of the General Committee at the Shire Hall, which sat till one.

The following morning, (Saturday,) the President held the ninth and last meeting of the General Committee at the Shire Hall, when the Members continued deliberating from nine a.m. till eleven.

Thus ended the proceedings of the Association for the second annual meeting. It may be added, that the efforts of the hotel-keepers and inhabitants of the town of Caernarvon, to promote the comfort and accommodation of the Members, were very great; and that the weather, except on Friday afternoon, was of the most favourable character throughout the whole period.

#### CAERLEON ANTIQUARIAN ASSOCIATION.

THE First Annual Meeting of this Society was held in the Free School, Caerleon, on Wednesday, the 5th of July. In the room was a table, on which a number of the smaller antiquities found in the neighbourhood had been arranged, amongst which were bronze fibulæ of different forms, Samian ware, several figures of animals in bronze, bone pins, &c., &c., as well as the glass sepulchral vessels afterwards described in one of the papers; and around the room were several massive stones, covered with Latin inscriptions. The chair was taken by Sir Digby Mackworth, Bart., the president of the Society, who made a few introductory remarks; after which the following report was read:—

The committee of the Caerleon Antiquarian Association, in making their report to the annual meeting, beg, in the first place, to congratulate the members on the existence of the society. After many discussions as to the possibility of forming an association of this nature, and as to the practicability of arousing antiquarian interest, we meet here, if not with a large attendance of members, still with ample proofs that a taste for archeology exists, and only requires encouragement in order fully to develope itself. We meet here, at this our first anniversary, under circumstances far more favourable than we could have anticipated; for not only have many of the neighbouring inhabitants freely come forward with their assistance, but within a few yards of us, we may see a building rapidly rising, which will decidedly be an ornament to the town, and, it is hoped, will be the place of deposit for all the antiquities found in this neighbourhood.

The formation of the society is so well known to most of the members present, that it seems almost needless to detail it. A few friends of antiquarian science met together, determined to form a society, and fixed upon

certain simple rules, sufficient, it was imagined, for the government of a small body like our own: copies of these rules were sent to each member, and also generally distributed; they may, of course, be altered at this or at any subsequent annual meeting.

It was the wish of those who originated the society, to begin on a small scale—not to attempt great things—but at the same time to make such arrangements as would enable the association to extend its operations, should the number of members increase, and a more general interest be excited.

The main design of the society is the formation of a museum for the preservation of objects of antiquity from the surrounding district; but the reading of original papers, and also occasional excavations were suggested; and the committee have not only to congratulate the society on the museum now building, but also on the fact, that we hope on this our first anniversary, not only to have one or two original papers, but also an excavation of some interest; respecting this, however, it will be safer to speak at the close of the day.

The committee have to report, that their applications to the owners of antiquities from this neighbourhood, to deposit them in the museum, have been met with the greatest kindness; and they cannot but mention the obligation which the society is under to Francis Fox, Esq., and the other gentlemen connected with the railway survey: to their good feeling, and it may also be added, to their individual care, the society owes several of the interesting sepulchral reliefs now before us.

It may also be well to state, that to the liberality of Charles Lewis, Esq., of St. Pierre, and by the kind offices of the Lord Bishop of the diocese, (the patron of our society,) and of —— Snead, Esq., of Chepstow, we owe the restoration to Caerleon of two inscriptions, which were removed from the place nearly two hundred years ago, and which ultimately found their way into the possession of the St. Pierre family. These inscriptions (now before you) are particularly interesting, for one of them relates to the restoration of the temple of Diana, probably to those very pillars about to be removed from the town-hall to the museum; while the other perpetuates the names of two individuals, who also erected the altar to Salus, lately found in the churchyard, and now temporarily deposited in the vestry.

The committee considers that the society is also under great obligations to H. F. Lockwood, Esq., of Hull, who, though a stranger to this neighbourhood, simply from his love of archaeology, has furnished for the society, without any charge, the beautiful working drawings of the museum, now on the table; and it is, perhaps, not saying too much, to affirm, that, if we are enabled fully to carry out these plans, the museum, for its size, will be one of the handsomest buildings in the county.

This report would, however, be incomplete without a short statement, both of what has passed since the formation of the society, and also of its present condition.

Soon after its formation, it was intended that the old town-hall, which had been kindly granted for the purpose by Sir Digby Mackworth, Bart., should be fitted up as a museum; but the owners of the neighbouring property, having expressed a strong desire to purchase this building, and remove it altogether, the purchase-money, and also the value of the old materials, amounting together to £130, were liberally granted by our president, as the commencement of a fund for building a museum. Sir Digby Mackworth further granted, at the nominal rent of 1s. per annum, a ninety-nine years'

lease of eligible ground, and the committee feel satisfied that there will be no difference of opinion as to the site of the museum being the best in Caerleon.

It will have been seen from the circulars, that the committee have agreed for the building of the museum with Mr. James, according to Mr. Lockwood's plans, for the sum of £477, or if less ornamented, for £377: and a clause has been inserted, by which the building is not to be proceeded with after the roof has been raised, further than as the committee shall direct. This will prevent the society from being brought into any emergencies for want of funds, should there unfortunately be any difficulty in raising the amount.

The present state of the society's finances may be mentioned very briefly. The amount of donations promised, including the purchase-money of the town-hall, and the value of the materials, is £217. 5s. 6d. The annual subscriptions amount to £14. 15s. The expenditure of the society hitherto has been almost exclusively the cost of a large number of circulars, and engravings of the building, distributed in the neighbourhood; with some smaller items, this amounts to £7. 7s. 2d. It will, therefore, be seen, that if the museum be built strictly according to the plans now on the table, a sum of about £252 is still required; or if some of the ornamental parts be dispensed with, there will still remain a deficiency of about £150. Though these sums appear large, we do not despair; and we can only hope, that the interest which has already been excited will increase, and that the county will come forward to help the society to complete so handsome a building.

After this report, a paper was read by the Rev. Daniel Jones, the vicar of Caerleon, on the "Traces of past generations in and around Caerleon."

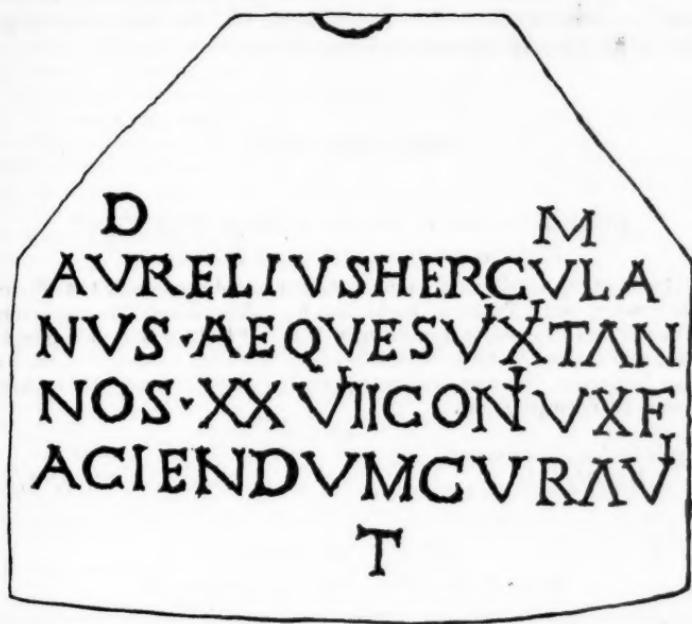
Francis Fox, Esq., then read a "Description of the antiquities found near Caerleon, on the works of the South Wales Railway."

Thomas Wakeman, Esq., Local Secretary for Monmouthshire to the Cambrian Archaeological Association, read a paper "On the History of Caerleon." (This paper is printed in another part of this Journal, vid. ante p. 228.)

A paper was next read which had been forwarded by the Rev. J. M. Traherne, of Coedriglan, near Cardiff. It was a description of the church of Peterstone, Monmouthshire; and full particulars were given of the architectural details.

John Edward Lee, Esq., the secretary of the association, then made a few remarks on some parts of the paper of the Rev. Daniel Jones, and argued, from the use of lachrymatories and bone pins, that the remains claimed by the vicar, as British, belonged in fact to the Romans. He also observed, with respect to the word Belinstow, mentioned by Mr. Wakeman as another name for Lodge Farm, that Bele-nus was mentioned by Ausonius, as a god peculiar to the

Druïds, and the name also occurs in Tertullian's Apology. He further mentioned that La Tour D'Auvergne, a good authority on this subject, states that the word Belenus, in the Breton language, which is decidedly Celtic, signifies "far above us," or "far above, over our heads," so that the lodge fortress may either have been named from the god, or may merely have signified "the fortress on the high hill."



Roman Inscription found near Caerleon, in No. 2 Cutting of the Monmouth Branch of the South Wales Railway.

The Rev. W. Phelps made some remarks on the various remains then in the room, and on tessellated pavements in general, of some of which he exhibited drawings.

The following gentlemen were appointed officers for the ensuing year:—President, Sir Digby Mackworth, Bart.; secretary, John Edward Lee, Esq.; committee—Rev. Sir C. Salusbury, Bart., Rev. Daniel Jones, Rev. W. Powell, Illyd Nicholl, Esq., H. M. Hawkins, Esq., John Jenkins, jun., Esq., John Butler, Esq., and Francis Fox, Esq.

The whole party then adjourned to Pilbach, a farm belonging to John James, Esq., by whose permission an exca-

vation had been made in search of a Roman tessellated pavement. Workmen had been employed in the morning to remove the ground to within a few inches of the pavement, and on the arrival of the company, the remaining portion of earth was cleared away, and a large portion uncovered, nearly sixteen feet long by three broad. Though of rather coarse workmanship, and consisting only of stones of two colours, white and blue, still, when cleared, it was decidedly handsome. Another has since been found of finer workmanship, and consisting of stones of three colours.

### Correspondence.

#### ETYMOLOGIES OF LOCAL NAMES—TREDEGAR.

*To the Editors of the Archaeologia Cambrensis.*

GENTLEMEN,—Will you allow me to suggest, in addition to page 174 of your last number, that "Tredegar" might have been derived from Tre-deg-aradr, Home of Ten Ploughs, or Ten Ploughs' Land. "Hide of land, or a plough land, said to be 120 acres; as much as will maintain a family."—Jacob's *Law Dictionary*. So that Tredegaradr, or Ten Ploughs' Land, may be well applied to Tredegar Fawr.

Castle Street, Abergavenny,  
May 23, 1848.

I am, Gentlemen,  
Your obedient Servant,  
W. P. A.

#### STRATA FLORIDA.

*To the Editors of the Archaeologia Cambrensis.*

GENTLEMEN,—In one of my MSS. I see a copy of an Ode written to celebrate Abbot David of Ystrad Flur, or Strata Florida, for his munificence, splendour, &c. The author is Ieuau Deulwyn, a bard who flourished from 1460 to 1490. He presided at the Glamorgan Gorsedd, in 1480. (p. 147, fol. 19.)

In Jones's *History of Brecknockshire*, is a list of those persons who were buried in Ystrad Flur. In mine, transcribed from an old MS., which says "Allan o hen Lyvr Geraldus," I see that David the Abbot died 1185:—

"1185.—David, Abbot of Strata Florida, died; and, on May-day, the sun changed its colour. The same year also, died Howel ab Jeva ab Owen, lord of Arwystli, and Einion ab Cynan, and were buried at Strata Florida.

"1186.—The monks of Strata Florida came to Redynoc Velen in Arvon; and Cadwaladr ap Rhys of Dyved, was slain, and buried at Strata Florida." (p. 286, fol. 7.)

In the *Llyer du Basing*, I see also, that in—

"1191.—Einion of the Porth was slain by his brother; and Rhys ab Gruffydd gained the castle of Dynevor; and Owain ab Gruffydd ab Rhys died at Strata Florida.

"1201.—On Whit-Sunday, the monks went to the new church at Strata Florida. And on the ensuing festival of St. Peter and St. Paul, Meredydd, son of Lord Rhys, a young man of great renown, was slain at Carn-winllan; and his brother Gruffydd took possession of his castle at Llandovery. The same year Gruffydd was slain, and was very honourably buried at Strata Florida, having there assumed the religious habit.

"1209.—On the festival of St. Thomas the Martyr, died Mallt ddu Bruce, mother of the sons of Gruffyd ab lord Rhys; and she was honourably buried at Strata Florida, having taken the habit at Llanbadarn Vawr.

"1222.—Rhys Jevanc [q. junior?] died, and was buried at Strata Florida, having there assumed the religious habit, and partaken of the Communion, and done confession. His land he bequeathed to his only brother, Owain.

"1225.—Died, Cadwyr, Abbot of Strata Florida.

"1280.—Died, Phillip Goch, Abbot of Strata Florida, and was succeeded by Einion Sais, in whose time the monastery was burnt by fire. On the festival of the Purification of the Virgin Mary, Thomas sang mass anew at Strata Florida; and, on St. David's day, he was consecrated Bishop of Menevia."

Rhyl, August 1st, 1848.

A. LLWYD.

### Miscellaneous Notices.

THE ABERGAVENNY EISTEDDFOD will take place on Wednesday and Thursday, 11th and 12th October, 1848. The President is Col. Kemys Tynte, of Cefn Mably, Esq., M.P. We hope to hear of the meeting being numerously and brilliantly attended. All Drawings and Models for competition to be forwarded, carriage free, so as to arrive by the 3d or 4th of October, directed to the care of Mr. E. Lewis, Abergavenny.

THE EUFGULTHEN OF ST. ASAPH.—A learned correspondent, who has lately visited Rome, informs us that he diligently searched the Vatican Library for the MS. of *Eueggulthen* (vid. *Arch. Camb.* vol. ii. p. 184), but that he could not find it, nor any other Welsh MSS.—The same correspondent, while there, took the opportunity to restore the monument of Sir Edward Carne, a Glamorganshire worthy, in the cloister of S. Gregorio. The shield of arms and the knight's helmet had been chipped away by the French, when they occupied Rome in 1797.

HERMES CAMBRENSIS.—We understand that this work is now nearly ready for the press; and we hope the author is nearly at the end of his labours. As, however, they must be very arduous, and as the task of publishing is never a light one, we trust that Welsh Antiquaries and Philologists will encourage him in this undertaking by all the means in their power. The following short extract from Mr. Morris Williams's prospectus will indicate the object of the book, to those of our readers who may not yet have heard of it:—"The main design of this work is to render the Welsh Language a more proper and effective means than it is at present to acquire a knowledge of English. It is a well-known fact that Welsh has been of late years tampered with, by writers of more ingenuity than learning, in such a way as to

prejudice its usefulness as a medium of acquiring knowledge and mental culture, and consequently, to throw a considerable obstacle in the way of the improvement of the Welsh people. The present work is an attempt to remedy this evil, by restoring the language to its own unadulterated genuineness, and fixing it on those principles of criticism, on which it was based by Bishop Morgan, Bishop Parry, Bishop Griffith, Dr. Davis, Archdeacon Prys, and other eminent scholars of the sixteenth and seventeenth centuries. As Welsh is becoming to a greater extent than heretofore an object of interest to Philologists, as a branch of the Indo-Celtic division of human speech, this book is intended to facilitate this department of study, by pointing out many of the etymological affinities that exist between it and several other languages, the Hebrew, Greek, Latin, Saxon, German, Spanish, French, and English. This part of the work is founded on the principles of Adelung, Bopp, Grimm, Jamieson, Donaldson, Garnett, Dr. Prichard, and other eminent modern Philologists."

A new edition of *The Book of South Wales*, by C. F. Cliffe, Esq., of Gloucester, has just issued from the press. Our opinion of the merits of this excellent work has been already recorded. (See *Archæol. Camb.* vol. ii. p. 286.) We can now only repeat our obligations to the author for the great fund of information thus condensed into so small a space, and for the good service to the cause of antiquity and the love of the picturesque, which he has rendered in its pages. The present edition contains nearly one hundred pages more matter than the last; there are nine or ten additional illustrations in it; and the maps are improved. The descriptions of Monmouthshire, Cardiganshire, Radnorshire, and Brecknockshire, have been materially extended; and, on the whole, we may safely style it, *Editio altera et emendatior.*

THE ALPHABETICAL CATALOGUE OF THE CHETHAM LIBRARY at Manchester is progressing rapidly in the hands of its indefatigable author the Librarian. We have seen a specimen of its Index; and this part of the volume at least, to say nothing of the rest, promises to be of the highest interest and utility to all persons engaged in literary researches. We remind our readers that it is to be published by subscription in two volumes 8vo., price 20s.

A GLOSSARY OF WORDS AND PHRASES used in Teesdale, in the county of Durham, is now preparing for publication, by Dr. Dinsdale. All works explanatory of local dialects are useful to the antiquary, of whatever nation or language he may be.

We are glad to hear that Mr. A. Lower is preparing to publish a third edition of his work on English Surnames. Every chapter has been remodelled and enlarged, and several new chapters and dissertations, with an Index, will be introduced.

A HISTORY OF SWANSEA, compiled from original Records, and copiously illustrated, is about to be published by George Grant Francis, F.S.A., &c., &c. Materials for this work have been accumulated by the author for many years: it will include the history of the borough, manor, and parishes; the antiquities, biography, natural history, geology, metallurgy, and statistics of the town and its immediate neighbourhood; and the origin, progress, and present condition of the commercial importance of Swansea.

The work will be published by subscription, and subscribers' names will be received by Mr. W. Pickering, London, as well as by other Booksellers.

MONUMENTAL PORTRAITS.—An antiquary, in referring to vol. iii. p. 280, says, "There can be but little doubt that generally monumental figures were

intended for portraits. Against that opinion is a statement in Hone's *Table Book*, of Sir John Montacute having ordered for his tomb '*a figure of a knight*' and the Montague arms; and perhaps the eye of an artist may discover the resemblance in the two brasses of the same lady given in the *Arch. Journal*, vol. ii. p. 247, or in the two brasses of Edward Goodman in Ruthyn Church, engraved in the Rev. T. Newcombe's *Memoirs of G. Goodman* — at any rate they are peculiar examples, and worth pointing out."

BASINGWERK (see vol. ii. p. 376 and vol. iii. p. 277). — A correspondent, in adverting to the query concerning the meaning of the name Basingwerk, says :

"Basing, (Saxon,) a coat of mail, to which the place is said to have some resemblance. — (Hone's *Year Book*, 1187, from the History of Basing, Hampshire, by S. Chandler, Basingstoke, 1827.)

"Basing-hall, from the family of Basing. — (D'Israeli's *Curiosities of Literature*.)

"Basin-wick. It appears in Gorton's *Topog. Dict.*

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| "Wick — a hold, or place of defence.<br>"Werke — some work or building.<br>"Wyche — a salt spring.<br>"Wark — a fortification.<br>"Wick — a street.<br>"Basing-stoke — a place.<br>"Basing-thorpe — a village.<br>"Basing-bourne, a boundary, a stream.<br>"Basing-ham — a dwelling, a triangular field<br>or croft.<br>"Basing-field." | } Lower's <i>Surnames</i> , 83.<br>}<br>} Gorton. |
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## Reviews.

### I. ABERYSTWITH AND ITS ENVIRONS. — By T. O. MORGAN, Esq., Barrister.

Aberystwith : T. Cox. 1 vol. 12mo. 1848.

This is the title of an historical and picturesque Guide Book, by an active member of the Cambrian Archaeological Association ; and, as it refers to a locality well known to all those members who attended the first annual meeting, we need no apology for introducing it to their notice. In it the history of the Town Castle, and other notable places in the neighbourhood, is set forth at good length ; the antiquities are well described ; and the account of the actual condition of the town and neighbourhood gives a comprehensive view of those particulars which a visitor would the most wish to be informed of. The work is illustrated by several engravings on steel ; and it forms just the book which any one going to Aberystwith would like to take for his travelling companion. The following extract, concerning the castle of that town, will give a good idea of the work to our readers. We congratulate the author on his lucid style, and on the quantity of valuable information which he has collected.

When success made Glendower sanguine, he turned his attention to Aberystwith castle, then the principal stronghold of the English in these parts. That great importance was attached to this place may be inferred from the efforts made by both parties to gain or to retain it. Glendower commenced the siege of this fortress early in 1403. On the 8th of May in that year, Prince Henry, afterwards Henry V., who had then the chief command against the Welsh, in a letter addressed to the

king's council, informed them that Aberystwith, or Llanbadarn castle, was then, and had been for some time, in a state of siege by Owen Glendower. Soon afterwards, Henry IV. issued an order for payment of £100 to Lord Berkeley, admiral of the fleet westward of the Thames, for the succour of the garrison of Llanbadarn castle, then strictly besieged; and on the 23rd of April, 1404, a further sum of £300 is assigned by the council for equipping five vessels, in the port of Bristol, with new arms, provisions, and stores, in order to relieve the castles of Aberystwith, Cardigan, and other places. But the efforts of the English were insufficient to preserve the castle, for we find it, in the beginning of 1405, in the possession of Glendower.

About this time the French entered into a treaty with Glendower. This alliance was of great importance to the Welsh; it is, therefore, not surprising that Glendower should have signalized the capture of Aberystwith castle, by dating from it the ratification of his treaty with the French king. The document purports to have been signed "in our castle of Llanbadarn, the 12th of January, 1405, and of our principality the sixth." The recall of the French troops, however, left the prospects of the Welsh more gloomy than ever, and enabled the English to concentrate the whole of their power against Wales.

The castle of Aberystwith, or as it was then called, Llanbadarn, became an object of great importance to the English monarchy; and the value which was attached to the gaining possession of it, seems to have been such, that in one of his despatches the king states, that probably by the conquest of that castle the whole rebellion of the Welsh would be terminated. The English troops, therefore, invested the place, and the siege was pushed forward with great vigour, until the garrison was compelled to enter into terms with the besiegers.

Some of the particulars of this convention may be gathered from a despatch sent by Henry IV. in respect to this siege, the most material passage of which is the following:—"Those in the castle of Llanbadarn have submitted to the Prince, and have sworn on the body of the Lord, administered to them by Richard Courtenay, Chancellor of Oxford, in the presence of the Duke of York, that if we, or our son, or our lieutenant, shall not be removed from the siege by Owen Glendower, between the 24th October next coming at sun-rising, and the Feast of All Saints next to come (1st November,) in that case, the said rebels will restore the castle in the same condition; and for greater security they have given hostages. Wishing to preserve the state and honour of ourselves, our son, and the common good of England, which may be secured by the conquest of that castle, (since probably by the conquest of that castle the whole rebellion of the Welsh will be terminated, the contrary to which is to be lamented by us and all our faithful subjects,) we intend shortly to be present at the siege on the 24th October, together with our son. We therefore command you to cause all who owe suit and service to meet us at Evesham on the 10th of October." Whether Glendower relieved the garrison, or the English forces were summoned to some other quarter, does not appear; but it seems that the castle was not delivered up to the English at the time stipulated in the articles just quoted.

The respite, however, was not long, for we find that Prince Henry laid siege to the castle, and reduced the garrison to surrender on honourable terms. The agreement of surrender, dated the 12th of September, 1407, is stated to have been, "between Henry, Prince of Wales, on the one part, and Rhys ap Griffith and his associates, on the other part." The Welshmen stipulated "not to destroy the houses, nor molest the shipping, should any arrive;" and the prince covenanted to give them "free egress for their persons and goods." The motives by which the prince professed to be influenced on this occasion are, "for the reverence of God and all saints, and especially also of his patron, John of Bridlington, for the saving of human blood, and the petition of Richard ap Griffith, abbot of Strata Florida." Thus ended the last struggle in these parts, which the Welsh made for their independence; and from this period the good fortune that usually attended the measures of the heroic Glendower deserted him, and his power rapidly declined.

This castle was ceded according to the treaty, and continued in uninterrupted possession of the crown, who appointed the constable and officers belonging to it. In the poems of Lewis Glyn Cothi, a distinguished bard, who flourished between 1430 and 1470, mention is made of Aberystwith castle in two distinct poems: first, in an ode dedicated to William Vaughan, constable of Aberystwith castle, and mayor of the borough in the reign of Edward IV.; and next, in a poem dedicated to Richard Herbert, governor of the same castle in the reign of Henry VII. The Welsh up to this period had too much reason to complain of the excessive rigour exercised over them by the officials of these castles, and of the rapacity of the English who had settled in Wales.

2. NOTICES OF NORTHUMBRIAN CASTLES, CHURCHES, AND ANTIQUITIES.  
By W. S. GIBSON, Esq. London: PICKERING. 1848.

We have received the delightful volume of which we prefix the title, and we hail it as another product of that goodly band of antiquaries, who are doing so much to illustrate and preserve the remains in the North of England. This volume contains accounts of the Ruined Priory of Finchale; the Abbey Church of Hexham; the parish churches of Houghton-le-Spring, Morpeth, Bothal, Ovingham, and Ryton; the ancient castles of Prudhoe and Bothal; the ruined abbey of Newminster, &c. It is reprinted from the Newcastle Journal, and contains a steel-plate engraving of Finchale Priory.

Our space, which in the present number has become unusually limited, on account of the Report of the proceedings of Caernarvon meeting, does not allow of our going into an examination of the contents of this work; we must, therefore, content ourselves with the following short extracts.

In speaking of the foundation of Finchale, Mr. Gibson says:

But here it may be interesting to review the circumstances which led to the creation of a priory at Finchale. Before his elevation to the mitre, Hugh de Pussey had three natural sons; their mother was Adelia de Percy. Henry, the eldest, appears to have been territorially connected with the county of Durham, and to have derived from his mother an interest in property within the Percy fee in Craven, especially a right in the parish and advowson of the church of Giggleswick, a member of that fee; for that church, remote as it was, became the property of the monastery which he founded at Finchale, as will be mentioned presently. It appears that Henry de Pussey, at some time late in the twelfth century, desired to found a religious house. And here we may stop to inquire, why the Norman nobles and the possessors of land were forward in founding cells and augmenting monasteries? The act itself was dictated by religious motives; but it brought its reward even in this, for it returned tenfold in the improvement of their estates, in the education of their vassals, in the repression of disorder, and in the superior skill in handicraft everywhere introduced by the monks. They were the great instructors of antiquity, more especially in secular arts and learning; and but for the exertions of that body of men whom it has been the fashion for modern enlightenment to abuse, the land would have continued in barbarian darkness. Their influence on the laity was great; and by the force of example they were, in times of lawlessness and oppression, a living lesson of the blessings of obedience, the value of discipline, and the reality of spiritual things. From their position also, and their union, they were enabled to enforce good rule, and to become the maintainers of right against the lawlessness of might. They were, moreover, a shelter to the poorer classes, the instructors of their children, the physicians of their sick and aged; and wherever they were established, *there* fertility and good order prevailed.

Again, when the author comes to describe Hexham Abbey Church, he eloquently remarks:

And now let us find a sermon in these antient stones. They were inscribed by Roman legions, to commemorate, probably at the neighbouring station of Corbridge, the progress of the Roman eagles and the victories of Roman generals, or to propitiate the favour of imaginary gods; but, ere a few centuries had elapsed, the victors and their power had disappeared from Britain, and their very emperors, who aimed at the dominion of the world, had become extinct, and had given place, in the capitol of the Cæsars, to the mitred successors of St. Peter. The conquests which those stones record, and the very language with which they were inscribed, had been long obliterated in death, and forgotten among the living who surrounded them; and conquerors of Teutonic race had succeeded to the occupation of England, when Rome, now become Christian, again subjected this country to her sway; but, the missionaries by whom she accomplished this conquest, and the arms they employed, were of a very different kind to those with which antient Rome had overspread these distant shores, and widely different was the object of that expedition. Those missionaries now converted the Pagan Saxons to the religion of Christ; and the votive tablets and military inscriptions of heathen Rome were taken from the ruins of a Roman station, by the peaceful hands of Saxon prelates, to form the fabric of a Christian temple. For two centuries the mural witnesses thus strangely trans-

planted, beheld the rites of the Church of Christ; but at the end of that period, the ravens of Denmark floated where the cross had gone on before, and again overshadowed in pagan darkness, not only the triumph of Christian architecture, but also all trace of the victories which had been achieved beneath the long-departed eagles of mighty Rome. Ere two centuries more had passed away, the exiles of the cross returned to build again the old waste places—to occupy the beloved but desolated home of their predecessors. Once more, from Hextold's Mount, the Christian banner floated over the peaceful vale, and men might desry—

“St. Andrew's cross, in blazonry  
Of silver, waving wide.”

The Roman inscriptions, meanwhile, relapsed into oblivion for centuries: but, when these undying memorials of Roman dominion were again disclosed to view in the Saxon crypt of Hexham, another change had occurred in that church. After she had seen a long and time-honoured succession of priors and monks, and the pavement of her noble fabric, which once knew their daily footsteps, had become thickly studded with their sepulchral memorials; after she had received from pious munificence, and had enjoyed for some hundred years temporal possessions almost equal to a principality, a sacrilegious tyrant invaded her ancient cloister, seized upon her treasures, decreed that laymen should devour her patrimony, and established a new form of worship in lieu of that which, for six centuries, had been there offered to the Most High. And now the antiquary comes with inquisitive eyes and mourning footsteps to trace these memorials of the mutability of all human affairs; and is warned to fix his hope in Him Who knows no change, to seek the inscription of his own name in the Book of Life, and to lay up treasures in a kingdom which passes not away.

The church of Hexham still crowns its lofty hill, and is seen from afar like the guardian president of the wooded vale through which the rapid Tyne flows by, as when S. Wilfrid came to found here his monastery and cathedral church. And still within its venerable fabric, or beneath its shadow,—

“The dead of feudal ages sleep,”—

the departed bishops and priors who adorned that church by their piety and extensive charity and learning, the departed nobles who claimed their last repose within its hallowed precincts, and with whose ancient grave-stones and memorial brasses its pavement was erewhile piously inlaid. But the days of its antient glory have departed. The abbey lands no longer sustain a dignified worship or a daily charity. The tithes of the parish—the spiritual revenues of that dowry which the pious S. Etheldreda brought to her Heavenly Spouse, when she bestowed these upon His church, and dedicated herself to religion, are possessed by an unproprietor, and dissipated in foreign lands; while a very small portion of those revenues is received by the clergyman, as if even the cold periodical formalities of parochial duty were provided grudgingly; the fabric of the church which saints erected and illustrious prelates adorned, is abandoned in one of its principal features (the Lady Chapel) to decay, and the dignity and beauty of the whole structure are defaced by modern barbarisms; while in place of that ardent feeling of chivalric and pious times, which gloried in devoting worldly substance to the honour of God and the stately splendour of His church, we find a sordid and miserable parsimony, which even refuses to provide sufficient funds for rescuing the Lady Chapel from a state of defilement and neglect, and allows that once beautiful addition to the antient fabric to remain a desecrated ruin—its floor unpaved, and even used for modern interments, its upper portion boarded over for some secular purpose, and the tracerie of its windows barbarously blocked up with rubbish, where erst some holy legends shone in transparent glowing hues.

It is understood, that the plan which was set on foot some years ago for its restoration is likely to be relinquished, the subscriptions received having proved wholly inadequate to defray the cost of repairs, after purchasing the tenements which had been erected against the east end of the church, and which it was desirable to pull down. The windows of the chapel, which are of the middle pointed period, and must have been exceedingly beautiful, are now displayed, but the deplorable state of dilapidation into which the fabric has fallen is manifest also. The committee are said to have made several appeals for local support, but without success. It would be curious to contrast the amount raised for railway speculations by some neighbouring proprietors, with their contributions to the restoration fund of this once beautiful structure.

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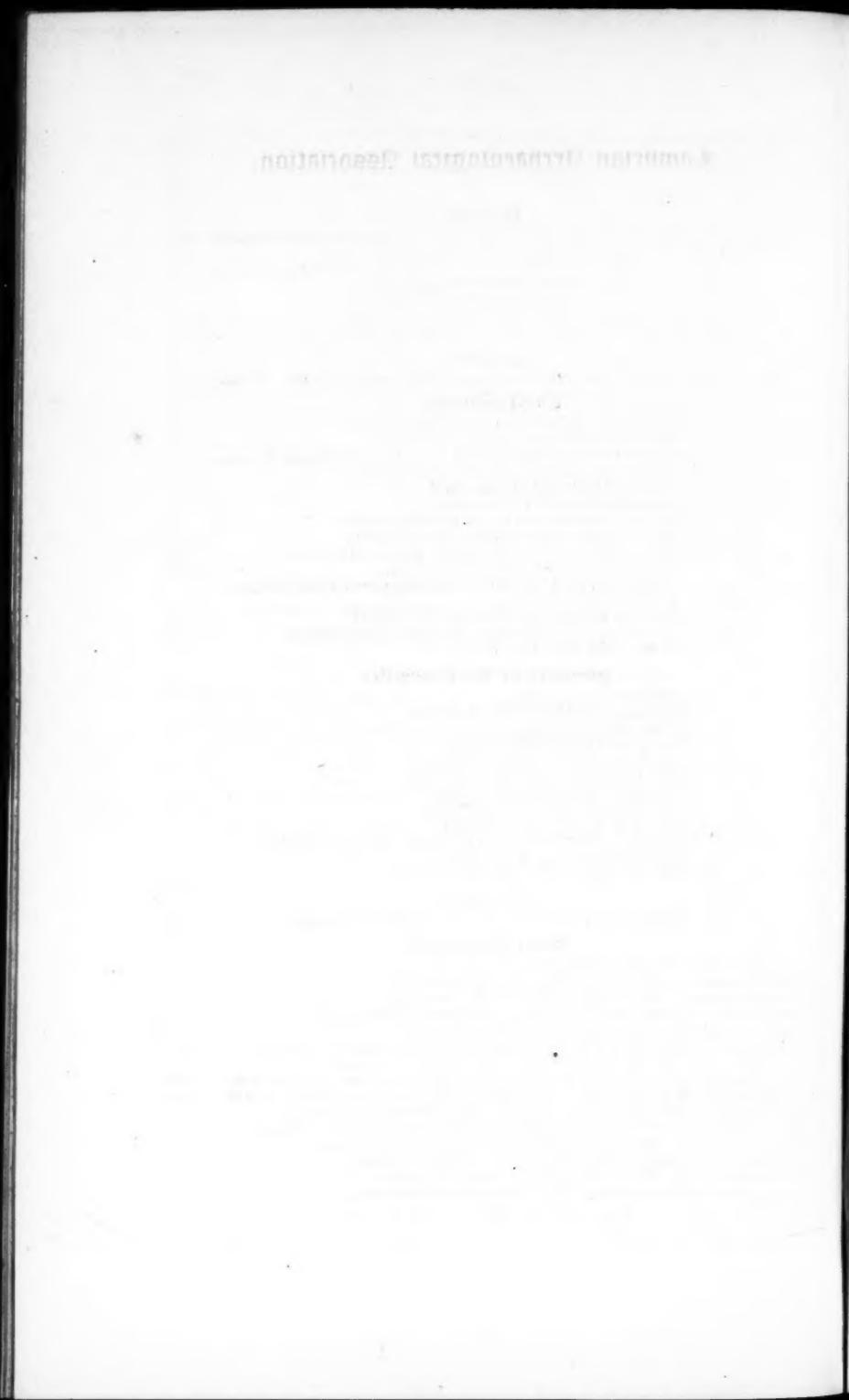
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The Cambrian Archaeological Association is a learned society of antiquaries and historians of Wales and the English borderland.

The Society was founded in 1841, and its objects are to promote the study of the history and antiquities of Wales and the English borderland, and to establish and maintain a collection of historical and archaeological specimens, and to publish a journal containing original articles and notices of books and papers relating to the same.

## REGULATIONS FOR THE GOVERNMENT

**OF THE  
Cambrian Archaeological Association.**

**THE CAMBRIAN ARCHAEOLOGICAL ASSOCIATION** is formed in order to examine, preserve, and illustrate, all Ancient Monuments and Remains of the History, Manners, Customs and Arts of Wales and its Marches.

I. The Association shall consist of all persons, approving of its objects, who shall be proposed by one or more of the General or Local Secretaries, and shall be admitted as members by the President and the Committee. No pecuniary subscription is required of any member, but contributors of £1 per annum, or upwards, to the funds of the Association, will be entitled to receive the publications of the Association in return.<sup>1</sup> Any donations, that may be made to the Association, are to be lodged in the hands of the Treasurer.

II. The Government of the Association shall be vested in a Committee consisting of a President, six or more Vice-Presidents, two General Secretaries, seventeen Local Secretaries, viz., one for each county of the Principality, and one for each of the adjacent counties, a Treasurer, and twelve ordinary Members.

III. The President's tenure of office shall be for one year, subject to re-election.

IV. The General Secretaries and Treasurer shall be elected by the Committee.

V. The Election of the President, Vice Presidents, and Members of the Committee shall be made by the Ballot of all the Members present at the Annual Meeting. The Committee shall select one Vice-President and three ordinary Members of their body who are to go out annually, and shall nominate one Vice-President and three other Members to fill up the vacancies. The names of those who go out, and of those who are proposed to supply their places, shall be hung up in the Local Committee Room during the whole time of the Annual Meeting, and a printed copy of such lists furnished to each Member of the Association, with his ticket for the Annual Meeting. No ordinary Member of the Committee, except the General Secretaries and Treasurer, shall remain on the Committee more than four years, nor be eligible to serve again until after the lapse of one year. Any Member of the Association is at liberty to substitute on the list any other name or names for those proposed by the Committee.

VI. The Committee shall be empowered to fill up *pro temp.* by election, all occasional vacancies that may be caused by the death

<sup>1</sup> Members entitled to receive the Publications of the Association are requested to inform the Secretaries of the name and address of their Bookseller's London Agent, or to give some address in London, where the publications will be regularly delivered.

or resignation of the President, of any of the Vice-Presidents, or of any of the ordinary Members of the Committee.

VII. These vacancies shall be supplied on the recommendation of at least three Members of the Committee, made in writing, the proposed Member being elected by general vote of the Committee.

VIII. The Annual Meeting shall be held in one of the principal towns of the Principality and its Marches, at which the elections, the appointment of the place of Meeting for the ensuing year, &c. shall take place. Notice of this Meeting shall be given by one of the General Secretaries, by order of the Committee.

IX. No other General Meeting of the Association shall be held without the consent of at least three fourths of the Committee expressed in writing; for such Special Meeting a notice of at least three weeks shall be given by advertisement in the public papers. At this Special Meeting the President, or in his absence one of the Vice-Presidents, shall take the Chair, and in their absence the Committee shall appoint a Chairman.

X. Neither at the General Annual Meeting, nor at any Special General Meeting, shall any alteration of, or addition to, any of the Rules or Regulations of the Association be submitted to the Meeting unless upon a proposal, in the form of a resolution in writing, signed by two Members, which shall have been sent to the Committee, through the General Secretaries, one month previous to the Meeting. The Summons for the Special General Meeting shall specify the Resolution or Resolutions to be submitted to the Meeting, and the discussion shall be confined to that object only: in case such proposed Resolution or Resolutions shall be carried, another Special General Meeting shall be summoned by the Committee after the lapse of not less than a fortnight, nor more than a month, for the sole purpose of ratifying or rejecting such resolution. If, however, the first mentioned Special Meeting take place at a time not more than two months before the Annual Meeting, then such Resolution or Resolutions shall be ratified or rejected at that Annual Meeting.

XI. The Chairman of the Annual, or any other General, Meeting shall have an Independent, as well as a Casting, Vote.

XII. In all Elections made by the Committee it shall be allowable for any Member thereof to demand a Ballot.

XIII. A Report of the Proceedings of the whole year shall be submitted to the Annual Meeting.

XIV. The Committee shall be empowered to make such Bye Laws as may from time to time appear to them expedient, subject to confirmation by the Members of the Association, at the next General Meeting.

Accounts of the Proceedings of the Association are published quarterly in the *Archæologia Cambrensis* and *Journal of the Cambrian Archaeological Association*. W. PICKERING, London.

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**TRANSACTIONS OF THE ASSOCIATION.**

The President and Committee have decided that the Second Annual Meeting of the Association shall be held at Caernarvon, during the early part of September 1848. The precise days of the opening and closing of the Meeting will be announced to the Members in the July number of the *Journal*; and the general arrangement of the Proceedings, &c., will then be officially declared. Meanwhile Members are requested to make known this circumstance to their friends; and to concert measures, with the General and Local Secretaries, for the preparation of papers to be read to the Meeting, for the exhibition of antiquities, &c.

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<b>Total</b>	<b>£70</b>	<b>0</b>	<b>0</b>

# ON SOME REMARKS

OF

SIR SAMUEL MEYRICK,

UPON

## BRITISH MUSIC AND INDEPENDENCE OF PAPAL SUPREMACY,

In the Eighth Number of the *Archæologia Cambrensis*.

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THE learned author of the Paper on the Llanyair Waterdine Inscription, in the 8th No. of the *Archæologia Cambrensis*, has shown grounds, in the absence of positive evidence, for belief, that the subject of the carved rail on the skreen in that Church, "is music and not language." From the occurrence in it of lines like bars, which are found in European music as soon, or sooner, than the latter part of the 15th century, "the earliest date which can be assigned to the rail," it would be difficult to suppose with him that the music is Welsh, unless I am wrong in the idea that there is no appearance of bars in the Welsh alphabetical notation, which is said to have been understood in the Principality as late as the time of Charles I. Possibly, however the notation on the skreen may have been placed there to commemorate the fact that it had been formerly in use, just as the Bardic method of writing on the Peithinyn was preserved at Glamorgan for centuries after its lapse into desuetude. Can it not be that the notes of a distinct strain, or chant, may be represented by the symbols between the spaces, the first of which in each would be the key-note? This, if true, would obviate the difficulty of supposing the lance-headed lines to be bars. If it is the fact, what remains to prevent the possibility of the music being traditional from an earlier age, and its strains, mayhap, some of those "ecclesiasticae melodiarum," said by Gildas to have been sung in the Churches of Britain long before the arrival of St. Augustine, "Dei laudes canorâ Christi tyronum voce suaviter modulante?" If the discovery of what they really were is to be effected by a process similar to that of deciphering the Rosetta inscription, let a fac simile be published also of the remaining characters on the skreen, together with the supposed alphabetical representative of each of the symbols, for the benefit of investigators less skilled in palæography than in music.

It is difficult to see the reasonableness of the enquiry, superfluous at least until the arrival of the proof of the fact, "why the Italian invention of points and lines was not adopted by the Welsh, who, like the English, professed the Roman Catholic religion?" If the old notation happened to be understood by some persons in Wales down to the time of Charles I, this

does not prove its general use at that period, any more than that of the Bardic Alphabet would follow from its preservation down to the same date as a curiosity in Glamorganshire. Neither would the circumstance of its use in the secular, be a proof of its employment in the ecclesiastical music of the time. The contrary is rather to be inferred from the designation of the tunes, to which the Welsh version to the Psalter by Edmund Prys was adopted, in the point and line notation, as early as the year 1621. Again, why is the "kind of religious horror in adopting *papal innovations*" to have been solely instrumental in its preservation so long after the dawn of Gospel light as the reign of King Charles? Why may not some of the credit be ascribed to the same excellent horror called doubtless into exercise by the perhaps more innovating assumption of the spiritual supremacy by their Majesties over the Church? So deep a subject of investigation may possibly be illuminated by a ray from analogy. May we not attribute to a similar instinct in the bosoms of our compatriots, that the desuetude of the *braccae*, in which our pagan ancestors repelled the Roman foe, has not even hitherto been effected by the effulgent blaze of Dimitian Puritanism, nor by the drier, because wealthier perhaps, Establishmentism of Gwynedd? And that their national attachment, recorded by old Hoveden, to *caws* and *cwrw*, has so wonderfully survived each succeeding innovation, of Popery, Prelacy, and Polyschismacy! Or it may be true that the natural feeling which clings to ancient customs, especially in mountaineers, may suffice to account for the durability among our countrymen of their musical notation. But after all, where is there foundation for the notion, now prevalent even to prejudice, that our Catholic fathers ever entertained any "kind of religious horror of papal innovations"? Before we admit its existence, it may be advisable, as far as history will permit, to suffer our possibly calumniated forefathers to speak for themselves.

We are told that one of the objects of this horror was "the celibacy of the Romish Church," which the modern antiquary Rowland is said to insist that "they regarded as productive of profligacy, and contrary to the divine intention." This might, if true, prove them indifferent to, or but ill-versed in the precepts of the Gospel,<sup>a</sup> but at the same time diverse in their discipline to that enforced by apostolic example, ("ἀδελὴν γυναῖκα περιάγειν, <sup>b</sup> a wife as a sister,") and the universal practice of Christendom.<sup>c</sup> But this statement is irreconcileable with that which precedes it by only a few lines, that the formation of parishes in Wales took its rise from the dispersion of the Cambrian clergy after the massacre of Bangor, when, we read, "it was perceived that their safety depended upon their no longer continuing in conventional bodies." Are we then really intended to believe that the monks in those establishments lived in connubial ease regardless of their vows? Where do we find a word of the sufferings in the massacre of their wives or of their children? Or how will the very notion of a monk admit of so preposterous a supposition? Yet without it the right of entering the nuptial state, which is here asserted never to have been relinquished by the British Clergy, cannot be shown to have

<sup>a</sup> Matt. xx. 29. <sup>b</sup> I. Cor. ix. 5.

<sup>c</sup>Concil Nicæn. can. iij. "Interdixit per omnia magna Synodus, non Episcopo, non presbitero, non diacono, non allicui omnino qui in clero est, licere subintrodicat habere mulierem: nisi forte aut matrem aut sororem, aut amicam, vel eas tantum personas, quæ suspicionem effugient."

hitherto so much as even gained a footing among them. Before St. Augustine had set foot in Kent, it is related by Gildas, that there were clergymen among them who refused the domestic services of their mothers or sisters in order to accept those of other women whom they seduced.<sup>a</sup> "Religiosam forte matrem seu sorores domo pellentes, et externas, veluti secretiori ministerio familiares, indecenter levantes, vel potius, ut vera dicam, non tam mihi quam talia agentibus, humiliantes."<sup>b</sup> Whence it follows not only that the origin of parishes must be dated considerably earlier, but that the prefiguracy here condemned by the Sage, was the consequence not of the discipline itself, but of the departure from it. Nor does the opposite theory gain any force from the solitary mention of the wife, or the son of a St. Saturninus, or a Rhedyw, who may have obtained them either when in the inferior orders, in which the canons allowed of marriage, or while they were laymen. The Bishop of the latter name may or may not have been the same person as the father of St. Germanus. It is now matter of history that it was usual in the primitive Church for those who had entered the Diaconate, to live separate, or to "lead about a wife as a sister." If this rule was ever evaded or transgressed, it was regarded in the light of a breach of Apostolic regulation. Of this sufficient evidence is afforded in the following passage taken from the Acte of the second Council of Carthage. "Volens prouterea Aurelius Africanæ diæccos primas pristinam in episcopis, presbyteris, et diaconis castitatem restituere, dixit in secundâ Synodo Carthaginensi, Quod Apostoli docuerunt, et ipsa servavit antiquitas, nos quoque custodiamus."<sup>c</sup>

Equally groundless and unreasonable is the notion, that the discontent with which the transfer of the metropolitical jurisdiction from St. David's to Bangor<sup>d</sup> or Canterbury, was regarded by some of the clergy of South Wales, proceeded from a jealous sense of their church's independence of the Chief Pastor of the Universal Church. That the authority which St. Gregory the Great exercised in Britain, evidently the same that is implied in the title of Universal Bishop, was not, as Bramhall laboured to show, disclaimed, but asserted by that Pontiff to belong of divine right to the Successors of Peter, appears from extant passages in his letters: "Numquid non, sicut vestra fraternitas novit, per venerandam Chalcedonense concilium hujus Apostolicæ sedis Antistites (eui Deo disponente deservio) Universales oblatu honore vocati sunt? Sed tamen nullus unquam tali vocabulo appellari voluit, nullus sibi hoc temerarium nomen arripuit, ne, si sibi in Pontificatus gradu gloriam singularitatis arriperet, hanc omnibus fratribus denegasse videretur."<sup>e</sup> How indeed should those very clergy have formally appealed to the Pontiff against the claims of Canterbury, were it not that they considered them to be connected with English, not with papal, usurpation? "Usque ad regem Henricum," says Geraldus, "qui ecclesiam Walensicam ecclesie anglica supposuit, totam metropoliticam dignitatem præter usum pallii Ecclesia Menevensis obtinuit, nulli ecclesiæ prorsus, nisi Romanae tantum et illi immediate, sicut nec Scotia, subjectionem dehens."<sup>f</sup>

<sup>a</sup> Lingard, H. Ang. Sax. Church Vol. I. 15. <sup>b</sup> P. 75. <sup>c</sup> Cf. Codicem Can. Eccle. Africane Can. III. Col. 867. apud Hard.

<sup>d</sup> Sir S. Meyrick professes himself inclined to believe that the opposition of the S. Wales Clergy to the appointment of Elbodus arose from its having been made by the Pope, although he admires in the same breath that there is no authority for Warrington's statement of the fact, from whom he derived it.

<sup>e</sup> Gir. de jure Menev. Eccles. 541. cf. Lingard's Hist. Eng. vol. 2. p. 147. N..

Of the oft repeated tale of St. Augustine's imputed arrogance at the conference of Austcliffe, Dr. Lingard has given the only impartial and sensible account. The claim put forth by the Apostle of England to metropolitical jurisdiction over the prelates of Wales was founded upon no private assumption, but upon the delegation to himself of that authority by the reigning Pontiff, St. Gregory the Great. His commission recorded by Beda,<sup>a</sup> is worded thus,—“*Tua vero fraternitas omnes Britanniae sacerdotes habeat, Deo Domino nostro Jesu Christo auctore, subjectos, quatenus ex lingua et vita tuae sanctitatis et recte credendi, et bene vivendi formam percipient, atque officium suum fide ac moribus exsequentes, ad caelestia, cum Dominus voluerit, regna pertingant.*” The same occurs in his answer to a question from St. Augustine respecting the Gallic and British prelates: “*Britanniarum vero omnes episcopos tuae fraternitati committimus, ut indocti doceantur, infirmi persuasione roborentur, perversi auctoritate corriganter.*”<sup>b</sup> It is worthy of notice, that the impugners of the supremacy of St. Peter are fond of claiming St. Gregory for their advocate, because he happened to denounce a patriarch of Constantinople for his assumption of the title of Universal Bishop; a dignity which, as already shown, he maintains elsewhere in his writings to belong exclusively to the successors of St. Peter. The very authority which that title would denote, we find this holy Pontiff actually exercising over the British Bishops, “as one,” observes Dr. Lingard, “who believed it to be his duty to watch over their conduct, and to correct their delinquencies, not anticipating any objection on the part of the British Bishops to the delegation of this power to St. Augustine, who was his representative here, in like manner as the Bishop of Arles was his representative in Gaul. Most assuredly, had this been an attempt to bring under subjection a church, which for so many centuries had maintained its independence, he would have adopted other language in his correspondence with his agent, and have furnished him with very different instructions.”<sup>c</sup>

“But” continues this accurate and dispassionate historian, “did not the Britons at the conference of Austcliffe reject the papal authority, and maintain their own independence?” So it is, indeed, asserted by modern writers, but not in the narrative of Beda, the only real authority which we possess. There we meet with no mention of these subjects, with no hint that they were ever taken into consideration. Augustine said to the seven Bishops,—who they were we know not, but probably chorepiscopi, with whom, at that time, Wales abounded—“In many things you act contrary to our customs, or rather to the customs of the universal church; but if you will yield to me in these three things, to celebrate Easter at the proper time, to conclude the service of baptism after the manner of the holy Roman and Apostolic Church, and to preach with us the word of God to the Angles”—a singular request to be made by Augustine if the Britons rejected the papal supremacy—then we will cheerfully put up with other things, how contrary soever they may be to our customs. But they, muttering to each other, ‘He did not rise to us. How then will he trample us underfoot hereafter, if we begin to submit to him now?’ answered, that they would do none of these things, nor have him for archbishop.<sup>d</sup> This the reader will observe was in strict conformity with the advice of

<sup>a</sup> i. ch. 29. <sup>b</sup> ch. 27. sect. 65. <sup>c</sup> Hist. A. Sax. Ch. vol. 1. p. 380. Notes, Ed. 1845.

<sup>d</sup> Bed. ij. c. 2.

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about one mile to the westward of Newgrange, and the latter, of which the subjoined is an illustration, at a similar distance in the opposite direction.



Sepulchral Mound or Cairn of Dowth, from the South.

Of the internal arrangement of this huge cairn, little, until very recently, was known beyond the fact that it was different from that of the monument last described, inasmuch as, instead of one great gallery leading directly towards the centre of the pile, there appeared here the remains of two passages in a very ruinous state, and completely stopped up, neither of which, however, seemed to have conducted towards a grand central chamber. The Committee of Antiquities of the Royal Irish Academy

which a few years ago remained, though of great antiquity, and stone-roofed, appears to have been



St. Kevin's Kitchen.

an addition; and a portion of the ancient east window may still be observed in the wall, just above the head of the choir arch, which was not formed in the usual manner, but *cut out* of the masonry. The little tower upon the west end appears to be the earliest example of a belfry springing from a roof or gable; but this, as well as the sacristy, is of later date than the rest of the building.

Trinity Church, perhaps in a greater degree than any coeval structure in Leinster, retains the original character of its various features. It possesses a

during the earlier ages of the Church. They may be regarded, not only as memorials of the piety and munificence of a people whom ignorance and prejudice have too often sneered at as barbarous, but also as the finest works of sculptured art, of their period, now existing. Two crosses at Monasterboice remain in their ancient position, and are well preserved, though one of them, in particular, bears distinct evidence of a systematic attempt having been made to destroy it. A third has been broken to pieces, the people say by Cromwell, but its head, and part of the shaft, remaining uninjured, the fragment has been set in the ancient socket.

The larger of the two nearly perfect crosses measures twenty-seven feet in height, and is composed of three stones. The shaft, at its junction with the base, is two feet in breath, and one



Great Cross, Monasterboice.

these works, at present remaining in Ireland, were spared, simply because, since the general application of gunpowder to the purposes of a siege, they could no longer be relied upon as fortifications. This much is certain, that the walls of all the Irish cities and towns, which were anciently remarkable for strength, and the security they afforded to the besieged, have been almost entirely destroyed. Several gates and towers, however, remain, and of these the finest in the country may be seen at Drogheda. Saint Laurence's Gate, the subject of the annexed illustration, consists of two lofty circular towers, connected together by a wall, in the lower portion of which an archway is placed. The towers, as well as the wall by which they are connected, are pierced with numerous loop-holes; and it is probable that the latter was anciently, upon the town-side, divided into stages



St. Laurence's Gate, Drogheda.

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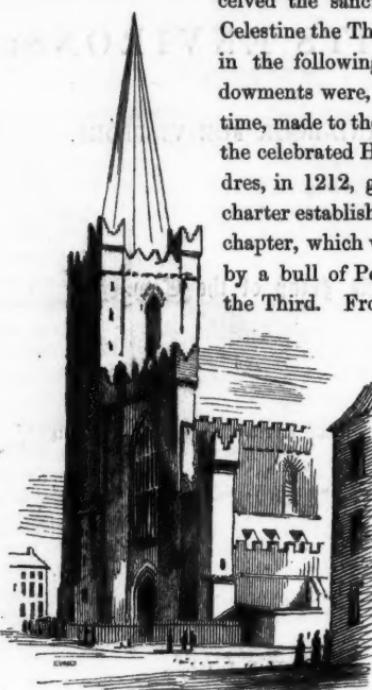
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was consecrated with great pomp, as the Irish nationalists inform us. The charter of foundation re-

ceived the sanction of Pope Celestine the Third, by a bull in the following year. Endowments were, from time to time, made to the church; and the celebrated Henry de Londres, in 1212, granted a new charter establishing a dean and chapter, which was confirmed by a bull of Pope Honorius the Third. From documents

still extant we learn that this cathedral was a building of considerable extent and splendour, even before the period of the civil wars. In the time of Henry the



St. Patrick's Cathedral.

Eighth the cathedral was appropriated to the courts

the hermit, to submit to the demands of Augustine, if he rose from his seat, to reject them if he did not. Can we believe that, if submission to Augustine had been a surrender of the spiritual independence of their church, they would have risked it on so uncertain a contingency, or rather on one which it was most probable would be unfavourable to it? The tendency of the whole story is to show that their opposition to the demands of the missionary was prompted by their apprehension of giving to themselves a severe and imperious master". It will readily appear from an impartial comparison of this account with that of Sir S. Meyrick, that there is no real difference between them as to the facts; if the two writers differ in their respective conclusions, it is simply because the latter unthinkingly follows in the wake of prejudiced historians who drew from them a wider inference than they legitimately warrant. The events of the Austcliff conference then, so far from proving the rejection by the Britons of the authority of the Apostolic See, must be considered in fairness as tending to establish the contrary. Let us now proceed to examine Sir Samuel's assumption, that, until the close of the 6th century, the Cambrian Church was independent of the papal see. The first fact which meets us in reference to this question is the declamatory statement of our own Gildas, that in the early part of that very century there were some among the British clergy, who, when they were unable to subdue the opposition of their brethren would send messengers before them, cross the sea, and traverse distant lands, till, having obtained the object of their ambition, they returned to their country, took forcible possession of the altars, and stretched their impious hands over the most holy sacrifices of Christ. "Etenim eos, si in parochia, resistentibus severè commessoribus, hujusmodi margaritam invenire non possint, præmissis antea nuntiis transnavigare maria, terrasque spatiosas transmeare non tam piget quam delectat . . . Dein cum magno apparatu . . repedantes ad patriam . . patriæ ingerunt violentes manus, non tam venerabilibus aris quam flammis inferni ultricibus dignas, in tali schema positi, sacrosanctis Christi sacrificiis extensuri."<sup>a</sup> "I do not see," remarks Dr. Lingard,<sup>b</sup> "how this passage can apply to any other place and authority but Rome, and the Bishop of Rome; and if that be the case, it will follow that the British Church, even during this calamitous period, acknowledged, both in doctrine and practice, the superior authority of the Roman Pontiff."

In the preceding century a synod which is recorded<sup>c</sup> to have been held at a place called Victoria, and in which were renewed more solemnly the Acts of that of Llanddewi Brefi, was confirmed by the authority of the Holy See.<sup>d</sup> In the fourth, bishops from Britain are known to have sat as colleagues of the bishops from other parts of Christendom in the councils of Nicaea, Arles, Sardica, and Rimini. At the conclusion of that of

<sup>a</sup> Gild. p. 76. Ling. j. 15. <sup>b</sup> P. 379.

<sup>c</sup> Giraldus Cambr. Vita S. David. lect. 9. "Processu vero temporis et alia Synodus collecta est cui nomen Victoria; in qua convocato denuo totius Kambriæ clero, ea quæ in priori synodo firmata fuerant, adjectis quoque quibusdam super Ecclesiæ commoditatibus firmo rigoris examine sunt renovata. Ex his itaque duabus Synodis omnes Kambriæ totius Ecclesiæ modum et regulam, Ecclesia quoque Romana auctoritatem adhibente et confirmante, suscepserunt. Quarum decreta quæ ore promulgaverat præsul David, sua quæque sancta manu litteris mandavit, suæque Ecclesiæ aliisque per Kambriam pluribus reservanda commendavit."

<sup>d</sup> Lives of the Saints by Alban Butler, March 1st.

Sardica, the record happens to remain to this day, that the fathers sent a messenger to give an account of their proceedings to Pope Julius, who though absent in person, had been present with them in spirit; and in a common letter assigned as the reason of this message, that he being the successor of St. Peter was their head. "Optimum et congruentissimum esse videbitis, si ad caput, hoc est, ad Petri apostoli sedem, de singulis quibusque provinciis Domini referant sacerdotes." This passage affords the explanation why the Synod of Victoria in Britain was confirmed by the Pope, which in its turn explains why the bishops of each individual province, on the occasion of a council having for its object the determination of the dogmas of Faith, should make reference to a foreign and distant bishop as their head, who is thus shown to have possessed, as well in those primitive ages of the Church as at present, a real authority of jurisdiction over them in their respective provinces.<sup>a</sup>

That the mission of St. Germanus of Auxerre who, about eighty years later, came accompanied by Lupus of Troyes, to refute the Pelagians, was derived from Rome, we learn from Prosper, the contemporary historian, himself a Gaul, and afterwards secretary to Pope Celestine. "Ad actionem Palladii diaconi Papa Celestinus Germanum Antissodensem episcopum vice suab<sup>b</sup> mittit, ut deturbatis haereticis, Britannos ad Catholicam fidem dirigit.<sup>c</sup> Again he says, speaking of Britain and Ireland, that the same Pontiff, "nec seigniore curâ ab hoc eodem morbo Britannias liberavit, quando quosdam inimicos gratiae solum suæ originis occupantes, (in reference to their expulsion from the island) ab illo secreto exclusit oceani, et ordinato Scotti episcopo, (viz., Palladius) dum Romanam insulam studet servare Catholicam, fecit etiam barbarem christianam."<sup>d</sup>

It follows from these facts, that the Christians of Britain, far from "steadily maintaining their independence of Papal authority," as is asserted by Sir Samuel Meyrick, on the contrary had never entertained the slightest thought of disputing it. Originally their Bishops had derived both their Orders and Mission from the See of St. Peter: and from the interval between the introduction of Christianity into Britain, and the Mission of St. Germanus there is no doubt that a close connection existed between the Christians of Britain and Gaul. This followed from their proximity to each other, which for a long time made the Gauls the only Christian neighbours of the Britons; from the civil policy of the imperial government, which had placed both countries under the command of the same magistrate, the prefect of the Gauls; from the presence of the British with the Gallic prelates in ecclesiastical councils; and from the missionary visits of the Gallic Bishops to Britain. "Hence the conclusion is, that both churches would recognize the same form of Ecclesiastical superiority and government; and that if the Gallic church admitted or repudiated the superintending authority of the church of Rome, the British church would admit it or repudiate it also.

"On this question we have, as early as the second century, the testimony of the venerable Irenæus, bishop of Lyons, in that celebrated passage: "To the church of Rome, on account of her more powerful chiefdom, it is necessary that every church, or the whole church, that is, the faithful from every quarter, should conform" (or perhaps, make resort). Ad hanc

<sup>a</sup> Lingard, p. 372—3. <sup>b</sup> i. e. as his legate. <sup>c</sup> Prop. in Chron. ad ann. 429, vel. 433.

<sup>d</sup> Contra Cass. c. 41.

ecclesiam, propter potiorem principalitatem, necesse est omnem ecclesiam, hoc est, eos qui undique sunt fideles, convenire." Iren. 1. iii. c. 3.

"Now it should be remembered that Irenæus was the bishop of Lyons, the metropolis of Gaul; that to him all the Gallic bishops looked up as to their immediate head; that he had collected their opinion on the great question of Easter, and had sent it as their head to Pope Victor—*τὸν κατὰ Γαλλιάν παροικῶν ἀπὸ Εἰρῆνα πέσκοπει*, Euseb. 1. v. c. 23—and yet Irenæus in this passage openly proclaims the superiority of the church of Rome over every other church, and pronounces it the duty of all Christians from every place, and consequently from Gaul itself, to conform to that church. More decisive testimony than this cannot be required.

"We have from St. Cyprian testimony equally decisive for the third century. Novatian, the heresiarch, had been condemned and excommunicated by St. Cornelius in Rome. He solicited the communion of St. Cyprian and the African bishops, but was refused. Subsequently he found a friend in Gaul, Marcian, bishop of Arles, who joined his party, and openly propagated his doctrine. Information of their proceedings was sent by Faustinus, one of the successors of Irenæus at Lyons, both to Stephen, the successor of Cornelius in Rome, and to Cyprian at Carthage. What effect his representation had with Stephen, is unknown. It rekindled the zeal of Cyprian, whose proceedings now call for the attention of the reader. Cyprian was the chief of the African bishops, having all the churches of Numidia and of both Mauritanias under his immediate care (S. Cypriani, c. xlv.); but that gave him no authority in Gaul. Did he then write to Faustinus and exhort him, as the chief Prelate of an independent church, to call together the provincial bishops and summon Marcian before that tribunal? No: he had recourse to the authority of the Roman pontiff. He wrote to Stephen in the most urgent terms to do his duty, by sending to the Gallic bishops full instructions to punish the presumption of Marcian, and other instructions to the province and the people of Arles to sever themselves from the communion of their bishop, and to substitute another prelate in his place—*Quapropter facere te oportet plenissimas literas ad coepiscopos nostros in Galliis constitutos, ne ultra Marcianum collegio nostro insultare patiantur..... Dirigantur in provinciam et ad plebem Arelate consistentem a te literæ, quibus, abstento Marciano, aliis in locum ejus substituatur.* Epist. Div. Cyp. ep. lxvii. p. 163. Such are the particulars disclosed to us in Cyprian's letter to Stephen; particulars which appear to me to form a case exactly in point, and to shew plainly the paramount authority exercised in Gaul by the popes in the third century.

"I may be allowed to add two more instances for the following centuries. Prosper of Aquitaine, was a Gaul by birth and education. What he states of the authority of the holy see, may reasonably be considered as the common opinion among his countrymen. Speaking of the first appearance of Pelagianism, he tells us that Rome, as the seat of Peter, is the head of the episcopal order in the whole world, and thus holds in subjection through the influence of religion more nations than it ever subdued by the force of arms.

Pestem subeuntem prima recidit  
Roma sedes Petri, quæ pastoralis honoris  
Facta caput mundo, quidquid non possidet armis  
Relligione tenet.

Prosper, *De Ingrat.*, p. 150.

"In his prose works he repeatedly makes the same remark. Per Apostolici sacerdotii principatum amplior facta est arce religionis quam solio potestatis. De Vocab. Gentium, ii. c. xvi. p. 231.

"Prosper wrote about the year 430. Not long afterwards, Pope Leo, offended with Hilarius, bishop of Arles, deprived him of the office of apostolic vicar in Gaul, and conferred it on the Bishop of Vienne. On the election of Ravennius to the bishopric after the death of Hilarius, nineteen prelates wrote to Leo, begging of him to restore the vicarship to the new bishop of Arles, and complaining that the bishop of Vienne had consecrated one of the provincial bishops subject to that metropolis. In this letter, they acknowledge that "the holy Roman church, through the prince of the apostles, holds the principality or chiefdom over all the churches of the whole world"—Per beatissimum apostolorum principem sacrosancta Romana ecclesia tenet supra omnes totius mundi ecclesias principatum. Leo, by his answer, settled the dispute between the two metropolitans, attaching four bishoprics to the metropolitical see of Vienne: but refused to withdraw the vicarship from its present possessor, who had done nothing to forfeit the confidence of the holy see. It was afterwards given back to the bishop of Arles. See Epist. Decret. Div. Leonis, pp. 182, 3.

"These few passages have been selected, because it does not seem possible to interpret them fairly of a mere superiority of rank. They import, as fully as language can be expected to import, when it is not used expressly for the purpose of controversy, that the church of Gaul admitted during the whole of this period the superior authority of the church of Rome: and, if such was the doctrine of the Gallic church, we may reasonably conclude that such also was the doctrine of the British church, though, from the absence of documents bearing on the subject, it may not be so directly proved."

The last argument which has been adduced to prove the existence of a kind of religious horror of "papal innovations," and which has been drawn from the difference, at length happily settled, which existed in the church from the earliest centuries with respect to the time of keeping Easter, has been so simply and completely confuted by Dr. Lingard, that it only remains to extract from his work the few words he has found it necessary to use. "The time of Easter" he observes, "was not a theological question; it could be solved only by astronomical calculation; the errors of former computations had been corrected in every other part of the church, but the Britons and Scots "extra orbem positi," continued to employ the old cycles; and when they were called upon by the Roman missionaries to exchange them for new, pertinaciously refused to depart from the practice of their ancestors. Is this a proof that they did not admit the Bishop of Rome for the supreme pastor of the Church? At least, men, more likely to understand that question than any one at the present day, Honorius, Archbishop of Canterbury, and Felix, Bishop of East-Anglia, thought otherwise. These prelates looked upon it, indeed, as an error of judgment, but not as a breach of communion. For, though Aidan and his Scots were not less stubborn than the Britons, they did not exclude them from their communion: on the contrary, they cherished and loved them as fellow-labourers in the conversion of the Saxons, and bore with patience their obstinate adhesion to this custom of their country, in consideration of

their zeal and piety. "Hæc autem dissonantia Paschalis observantiae, vivente Ædano, patienter ab omnibus tolerabatur . . . ab omnibus, etiam ab his, qui de Paschate aliter sentiebant, merito diligebatur, nec solum à mediocribus, verum ab ipsis quoque episcopis, Honorio Cantuariorum, et Felice, Orientalium Anglorum, veneratione habitus est."<sup>a</sup> In fact, it should be observed that this custom of the Britons was not opposed to the custom of Rome only, but to the decree of the council of Nice, (which had been subscribed by British bishops,<sup>b</sup>) and to the practice of all other Christians throughout the world. If it prove, then, that they were independent of Rome, it must prove also that they were independent of general councils and of the universal church; in other words, that they were in reality schismatics.<sup>c</sup>

It is hoped that enough has been said to show that our British ancestors, far from entertaining a horror of Papal innovations, were never, on the contrary, subject in reality to such vague and groundless apprehensions, not having been at any time independent of the authority of the Apostolic See, since the time when they had first derived from it their incorporation with the church of Christ. If their Prelates were for some centuries permitted to ordain their Metropolitans, the circumstance needs not to be ascribed to any cause exterior to the distance, painful and at times even dangerous to traverse, of their country from the Christian Metropolis of the world. It has been seen that at Austcliffe the British Bishops, virtually acknowledged the legitimacy of the jurisdiction asserted over them by the Supreme Pontiff in the person of his vicegerent; of the happy exercise of which in former days in the material assistance rendered by the Holy See towards the extinction of the Pelagian heresy from their land their orthodox clergy must have still entertained a grateful reminiscence. Nor is anything more strongly to be deprecated than the false and unphilosophical spirit of historical criticism, which refuses to admit into the consideration of events, a superficial view of which may seem to tend to conclusions which set them at variance with the general laws and institutions of human society, the elements of character inherent in a particular race, such as were in the Cymry, a reckless spirit of independence, combined with individual fondness for theological speculation, which has at all times rendered it ill apt to brook the restraints even of legitimate authority. These, it is right to remember, have led, in every phase of their unfortunate history, to miserable results of intestine discord and division and have proved the constant bane to their prosperity, not less in their spiritual, than in their political affairs.

HOWEL W. LLOYD.

<sup>a</sup> Bed. iij. c. 25. <sup>b</sup> Euseb. vit. Const. iij. c. 14—17. <sup>c</sup> Cf. Hist. A. Sax. Ch. Note. E. pp. 370—82



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